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GREEK PROSE COMPOSITION.

Consonants
of the ————— φ θ χ
same order β σ γ
BY π τ κ

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SECOND EDITION.

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PREFACE.

This book presupposes a practical acquaintance with Greek accidence. It aims at presenting briefly and simply, with illustrations (mostly taken from the great Attic writers), the main facts of Greek syntax. The construction of sentences has been kept in view rather than mere dependences of case, and therefore *oratio obliqua* has been introduced at the beginning instead of being deferred, as in most works on composition, to the end of the book. In drawing up the exercises the old method of Arnold, as allowing of more exhaustive and systematic testing of theory by practice, has been followed in preference to the new method of continuous exercises. It will be of advantage, however, in using the book to supplement the exercises given in the text by passages of simple continuous English based upon Greek with which the pupil is already familiar.

This edition may claim to be more free from inaccuracies than the first; but errors still remain which require the indulgence of the student.

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Kingston, June, 1890.

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CORRIGENDA.

P. 24, l. 15, for *οὐτος* read *οὗτος*.
 P. 36, middle, for § 17 read §16.
 P. 84, l. 12, for He how, &c., read He who, &c.
 P. 116, l. 5, for Exercise 47, read Exercise 46.

§ 1. THE ARTICLE.

1. There is no word in Greek for *a* or *an*; it is simply omitted. *A woman* is γυνή. But when a *particular* person or thing is meant, though not named, *a* or *an* (Lat. quidam, *a certain*), is expressed by the indefinite τις: as,

A certain man came,
ἀνθρωπός τις ἦλθεν.

NOTE. The indefinite τις usually follows the word to which it refers, and must be distinguished from the interrogative τις which is nearly always the first word in the sentence.

2. *A* or *an*, denoting a class, is expressed by ὁ, ἡ, τό: as,

An ox is a very useful animal,
ὁ βοῦς ζῷον ἐστι χρησιμώτατον.

3. The distributive *a* or *an* (*each*, *per*) is expressed by the genitive of ὁ, ἡ, τό, or by *xatō* with the accusative—either construction with or without ἔκαστος: as,

He used to receive a drachma a day (i.e. each day),
δραχμὴν ἐλάμβανε τῆς ἡμέρας (or τῆς ἡμέρας ἔκδστης).
Three half-darics a man, τρία ἡμιδαρεῖκα κατ' ἄνδρα.

4. The article *the* in Greek is ὁ, ἡ, τό. It marks objects, whether *classes* or *individuals*, as known and definite. As the English *the* is but a weaker form of *that*, the French *le* of Lat. *ille*, so the Attic article ὁ, ἡ, τό, is a weakened demonstrative, and had in older Greek the power of *this, that*: as,

This girl I will not release, τὴν ἔγώ οὐ λύσω.
This thy courage will destroy thee, φθίσει σε τὸ σὸν μένος.

The occasional demonstrative force in Attic is a survival of the older usage. (See § 4, 3).

5. Only rules of the most general character can be laid down for the use of the article in Greek. A good working rule is to use the Greek article where the definite article is found in English: as,

*The men manned all the ships,
οἱ ἄνδρες τὰς ναῦς ἀπέστασαν.*

6. Greek uses the article where it is omitted in English, in the following cases: with (a) class names; (b) abstract nouns; and (c) names of material: as,

Man is mortal, ὁ ἄνθρωπός ἐστι θνητός.

Virtue is beautiful, ἡ ἀρετή ἐστι καλή.

*Iron is more valuable than gold,
ὁ σίδηρος τιμώτερός ἐστιν ἢ ὁ χρυσός.*

7. Proper names, from their very nature, do not need the article. It is regularly omitted when a name is first introduced in the narrative. It may be used when the name has been already mentioned, or is well known, even though not mentioned before: as,

Socrates said, Σωκράτης ἔφη.

Socrates (the celebrated) said, δὲ Σωκράτης ἔφη.

But the article is not prefixed to a proper name followed by an apposition or a descriptive epithet which has the article: as,

Socrates the philosopher, Σωκράτης ὁ φιλόσοφος.

Names of places generally stand between the article and the words *river*, *mountain*, &c.: as,

The river Euphrates, ὁ Εὐφράτης ποταμός.

The island of Delos, ἡ Δῆλος νῆσος.

In phrases like, *To Pharsalus in Thessaly*, τῆς Θεσσαλίας ἐπὶ Φάρσαλον, the article is used with the name of the country (which generally precedes); the name of the place is without it.

8. The subject takes the article, the predicate does not: as,
The day became night, νὺξ ἐγένετο η ἡμέρα.

Adjectives as well as nouns follow this rule—even the superlative, to which the article is an indispensable adjunct in English: as,

For this proved to be quite the greatest movement in the Greek world,
κινησις γὰρ αὕτη μεγίστη δὴ τοῖς "Ελλησιν ἐγένετο.

9. When the subject and predicate are co-extensive and convertible terms, the article may be used with the predicate: as

The rich bore the name of the horse-breeders,
οἱ ἵπποβόται ἔκαλοῦντο οἱ παχεῖς.

10. The article is used as a possessive pronoun when it is quite obvious to whom the thing belongs: as,

Parents love their children, οἱ γονεῖς στέργουσι τὰ τέκνα.

But when opposition is implied, the possessive pronoun or the genitive of the personal pronoun is used: as,

You took my shield, not yours,
ἔλαβες τὴν ἡμήν δοπίδα, οὐ τὴν σήν.

The different ways of expressing ownership, in an ascending series of strength, are as follows:

- (1) ἔλαβες τὴν δοπίδα.
- (2) ἔλαβές σου τὴν δοπίδα or τ. δ. σου.
- (3) ἔλαβες τὴν σὴν δοπίδα.
- (4) ἔλαβες τὴν σεωτῷ δοπίδα.

EXERCISE 1.

1. The general is leading his soldiers against the enemy.
 2. Of the seven sages, Solon was the wisest. 3. Each of you shall have a daric a month. 4. Darius sends for Cyrus; Cyrus therefore goes up. 5. Mount Pelion was placed by the giants upon Olympus. 6. Gold is more precious than silver. 7. Amusement is for the sake of rest. 8. The good and the bad must die. 9. Cyrus leaped down from his chariot and put on his breast-plate. 10. You will hurt your head. 11. Horses are handsomer than mules. 12. Thucydides of Athens composed the history of the war. 13. He saw the general and his army at Ephesus in Ionia. 14. Death is the best remedy for trouble (*gen. pl.*)

§ 2. ORATIO OBLIQUA.

1. An assertion dependent upon a verb of *saying* or *thinking* is said to be in *oratio obliqua* or *indirect discourse*: Thus, *He is writing*, is *oratio recta* or *direct discourse*; but, *I say that he is writing*, or *I think that he is writing*, is *oratio obliqua* or *indirect discourse*.

2. Verbs of *thinking* are followed in *oratio obliqua* by the infinitive: as,

He thought that we were not present,
ἐνόμασεν ήμας μὴ παρεῖναι.

Note. The negative before the infinitive, after verbs of *thinking*, is either *οὐ* or *μή*.

Verbs of *saying* are followed either by the noun-clause introduced by *that* (*δτι*, *δς*)—the common English form—or by the accusative and infinitive—the common form in Latin. The negative is *οὐ*.

3. Some verbs of *saying* prefer the infinitive, others *δτι*. For example :

(1) *φημι* and *φέρω* regularly take the infinitive.
 (2) *λέγω* generally takes *δτι* or *ώς*. *Λέγεται*, *is said*, takes the infinitive or *δτι* and *ώς*.
 (3) *εἰπον*, *I said*, takes *δτι* and *ώς*, but in the sense *I ordered*, it takes the infinitive.

4. "*Οτι* and *ώς* are used with the indicative and optative, but never with the subjunctive. After primary tenses (present, future, perfect) the mood and tense of *oratio recta* follow *δτι* and *ώς* without change in *oratio obliqua*: as,

We shall beat the Athenians, *χρατήσουμεν τῶν Ἀθηναίων*.

They say that they shall beat the Athenians,
λέγουσιν δτι χρατήσουσι τῶν Ἀθηναίων.

After secondary or historic tenses (imperfect, aorist, pluperfect) the mood and tense of *oratio recta* may remain unchanged. This is called *graphic sequence*. But more commonly, while the tense remains unchanged, the mood becomes optative. This is called *historic sequence*: as,

They said that they would beat the Athenians,
ἔλεγον δτι χρατήσουεν (or *χρατήσουσι*) *τῶν Ἀθηναίων*.

The rules, therefore, for the use of *δτι* and *ώς* in *oratio obliqua* are:

- (1) The person becomes the third.
- (2) The tense is never changed.
- (3) The mood after secondary tenses is regularly the optative, but the indicative frequently remains unchanged.

5. If the infinitive is used, the following rules must be observed:

- (1) The subject of the infinitive, if different from that of the main verb, is in the accusative: as,

He says that the men went away,
φησὶ τοὺς ἄνδρας ἀπελθεῖν.

(2) A personal pronoun referring to the subject of the main verb is omitted, unless when used for emphasis. But the pronoun, when used before the inf. for emphasis, is in the nom.: as,

He said that he did it, ἔφη ποιῆσαι.

He said that it was not he but the other who was general, οὐκ ἔφη αὐτὸς ἀλλ' ἔκεινον στρατηγεῖν.

(3) An adjective or noun used to extend the infinitive is attracted into the case of the word to which it refers: as,

You think that you are wise, νομίζεις εἶναι σοφός.

6. After *ὅτι* and *ὅς* the imperfect and pluperfect of *oratio recta* remain unchanged in *oratio obliqua*; but if the infinitive is used they are represented respectively by the present and perfect infinitive: as,

He said that they accused him rightly, ἐλεῖεν δτι ὁρθῶς γέτιωντο, or ἔφη αὐτοὺς ὁρθῶς αἰτεῖσθαι.

EXERCISE 2.

[In doing the following exercise it will be safest to find first the tense of the English *oratio recta*, as the tense of the English *oratio recta* is the tense of the Greek *oratio obliqua*.]

1. I assert that the just man is happy.
2. He says that the general is present.
3. They said that he saw everything.
4. Cyrus told his soldiers that their march would be to Babylon.
5. He told them openly that the city had already been fortified.
6. He said that there was nothing more unjust than rumour.
7. She says that she herself is Justice.
8. He said that justice was wisdom.
9. There came a messenger saying that Elateia had been captured.
10. He said that he had conquered all his enemies.
11. Alexander

used to assert that he was the son of Zeus. 12. Kleon declared that he himself was not general, but that Nikias was. 13. He thought that he would see the king and his generals at Ephesus in Ionia.

§ 3. THE ARTICLE continued.

1. The article with a participle refers to a definite person or to a class, and is equivalent to *he who, any one who,* with a finite verb : as,

He who does, ὁ πράττων. Any one who wishes, ὁ βουλόμενος.

2. The article is used with cardinal numbers to mark a whole approximately, or the parts of a whole : as,

*There died about ten thousand,
ἀπέθανον ἀμφὶ τὸν μερίον.*

*Of the companies three were absent,
ἀπῆσαν τῶν λόχων ὅι τρεῖς.*

3. *My father and my friend's, is, ὁ ἐμὸς πατὴρ καὶ ὁ τοῦ φίλου.*

4. To express, *He has a very beautiful head*, the Greeks said, *He has the head very beautiful, καλλίστην ἔχει τὴν κεφαλήν.*

5. Nouns are formed by means of the article with

(1) Adjectives and participles : as,

The people, οἱ πολλοί. A chance comer, ὁ τυχών.

(2) Adverbs : as,

The ancients, οἱ πάλαι. Affairs here, τὰ ἐνθάδε.

(3) A preposition and case : as,

The Government, ὁ ἐπὶ τῶν πραγμάτων.

Plato and his school, οἱ ἀμφὶ Πλάτωνα.

(4) Dependent genitives : as,

The dispensations of fortune, τὰ τῆς τύχης.

The remark of Themistocles, τὸ τοῦ Θεμιστοκλέους.

(5) A word or whole sentence : as,

The word "I", τὸ ἐγώ.

*The adage "Know thyself" is useful everywhere,
τὸ γνῶθι σαυτὸν πανταχοῦ στι: χρήσιμον.*

(6) Infinitives : as,

Hatred, τὸ μισεῖν (τοῦ μισεῖν, &c.)

6. In combinations like, *The father's house*, a governed genitive may take the following positions :

| | |
|-------------------------|---------------------------|
| (1) ἡ τοῦ πατρὸς οἰκία. | (2) ἡ οἰκία ἡ τοῦ πατρός. |
| (3) ἡ οἰκία τοῦ πατρός. | (4) τοῦ πατρὸς ἡ οἰκία. |

But a *partitive* genitive is usually found in one of the last two of these positions : as,

*The best of the citizens, οἱ βέλτιστοι τῶν πολετῶν or,
τῶν πολετῶν οἱ βέλτιστοι.*

EXERCISE 3.

1. The toil of one who seeks, finds everything.
2. The state furnished two hundred of all the triremes.
3. There were about eighty companies of the hoplites present in the battle.
4. The children of the general and those of the judge were educated with us.
5. He who labours most and serves the commonwealth best, is held worthy of the greatest rewards.
6. We all have a mortal body.
7. The ancients esteemed Plato and his school very highly.
8. The rhinoceros has a very strong hide.
9. The nightingale has an exquisitely sweet voice.
10. To the free, shame for theirasters is the strongest incentive.
11. The multitude terrify περὶ πολλοὺς πονοματικῶς εἶναι.

-10V is Greek division
as *τάξιον*

the government and greatly disturb affairs here. 12. The messengers said that the general would soon reach Pergamos in Mysia. 13. The remark of Sophocles that discretion is something beautiful, is worthy of all praise.

§ 4. THE ARTICLE continued.

1. The following elliptical phrases are formed with the article :

The right hand, ἡ δεξιά (sc. χείρ).

The son of Cyrus, ὁ Κύρου (sc. γιός).

Public affairs, τὰ τῆς πόλεως (sc. πρᾶγματα).

The country of Philip, ἡ τῶν Φιλίππων (sc. γῆ).

The quickest way, τὴν ταχίστην (sc. ὁδὸν).

2. The article is omitted—especially after a preposition—with :

(1) The names of familiar objects : as,

To the town, to the market-place, to the citadel, to the camp,

ἐς πόλιν, ἐς ἀκρόπολιν, ἐς στρατόπεδον.

From the beginning, ἐξ ἀρχῆς.

To the tent, ἐπὶ σκηνήν.

Wealth is for the use of the body, the body for that of the soul,

πλοῦτος σώματος ἔνεκδικτος ἐστι, σῶμα ψυχῆς.

(2) Names of relationship (*father, mother, son, brother, &c.*) : as,

You will be fighting for your wives and your children,

μαχεῖσθε ὑπὲρ γυναικῶν τε καὶ παιδῶν.

(3) *Baσιλεύς*, when referring to the king of Persia : as,

He went up to the great king, ὃς βασιλέα ἀνέβη.

3. The original demonstrative force of the article survives in ὁ μέν—οἱ δέ, the one—the other (inflected throughout : as, οἱ μέν—οἱ δέ, some—others; τὸ μέν—τὸ δέ, partly—partly), τὸν καὶ τὸν, τὸ καὶ τό, this and that; πρὸ τοῦ or προτοῦ (= before this), formerly; ἐν τοῖς πρώτοις or πρώτη (= among those first), first of all.

Note. οἱ δέ is used for and he, even when ὁ μέν does not precede ; but, if καὶ is used for and, the relative is used instead of the article : thus,

*He called in the Athenians and they came,
Ἀθηναίους ἐπηγάγετο· οἱ δὲ ἱλθον.* But,
*No one opposed and so he acted as guide,
οὐδεὶς ἀντέλεγε καὶ δεῖ γρεῖτο.*

EXERCISE 4.

1. Some fled but others remained.
2. Some he praised but others he punished.
3. Some must be fortunate, others unfortunate.
4. One man gains nothing, another gains much.
5. He did this and that and not the other.
6. The Athenians were the first who laid aside their swords.
7. A wolf was pursuing a lamb and it fled for refuge into a temple.
8. Homer in his catalogue mentioned the largest and the smallest of the ships.
9. And he, riding at full speed, flees from his pursuers.
10. About sunset the general led back his men by the quickest way to the camp, and they went to their tents.
11. The Greeks besieged Ephesus in Ionia by (*xatá* and acc.) sea and land.
12. The Thracians crossed the river Strymon and plundered Philip's territory.
13. Messengers reported that the enemy's fleet had reached the promontory of Sunium, and was advancing towards the city.
14. You will fight for the land in which you were born and the homes in which you were bred.

§ 5. THE ADJECTIVE

1. Adjectives are either attributive or predicative. An attributive adjective forms one notion with the noun : as,

The good man, ó ðýaθòς, ðvñjō,

A *predicative adjective* is one used as a predicate or as part of a predicate: as,

The man is good, ó ἀγαθός (ἀστεῖος) ἀριστος.

The man is called good, ὁ ἀνὴρ καλεῖται ἄγαθος.

The attributive adjective is preceded by the article and stands between the article and the noun or, more rarely, after the noun with the article repeated: as,

The predicative adjective never has the article. It stands either before the article or after the noun: as,

2. Any word or phrase may be used with the article as an attribute: as,

The intervening time, ὁ μεταξὺ χρόνος.

The famous Pericles, ὁ πάνυ Περικλῆς.

He was put to death by the authorities at Sparta,

διεφθάρη δπὸ τῶν ἐν Λαχεδαιμονίῳ τελῶν

The wall along the river,

3. Two or more attributes may follow one article without connectives : as

To the other Greek states, ἐς τὰς Ἀλλας Ἑλληνικὰς πόλεις.

But the article may be used with each of two or more attributes: as,

The ancient Attic speech, ἡ Ἀττικὴ ἡ παλαιὰ φωνὴ.

Note. Possessive adjectives and genitives of reflexive or demonstrative pronouns—if used instead of possessives—take the article and the attributive position: as,

My friend, ὁ ἔμος φίλος, or ὁ φίλος ὁ ἔμος.

My own sword, τὸ ἔμαυτοῦ ξίφος.

This (or that) man's son, ὁ τούτου (or ἐκείνου) γιός.

But the genitive of a personal pronoun—if used instead of a possessive—takes the predicative position: as,

My house, ἡ οἰκία μου,

(or—if other words precede—μου ἡ οἰκία).

His father, ὁ πατὴρ αὐτοῦ (or αὐτοῦ ὁ πατὴρ).

EXERCISE 5.

1. The wise man delights in painless pleasures.
2. The herald cried with a loud voice that the famous Pericles was present.
3. They dismantled the new wall beside the river.
4. He spent the intervening time in momentary pleasures.
5. Of pleasures some are good, others bad.
6. The king deceived the infatuated Olynthians with false words.
7. The Greeks were twice rescued from the greatest dangers.
8. My friend saw his slave in the city.
9. He ordered the soldiers to pile their arms around his tent.
10. The general declared that he was going against the enemy immediately.
11. He saw the stranger from Delos on the streets of the city.
12. He said that the good citizen did not seek excessive liberty.

Τιδευτικός εἶναι μεταβολή τοῦ αὐτοῦ σημαντικής απόταξης στην πολιτική της πόλεως.

§ 6. THE ADJECTIVE continued.

1. The predicative position is taken by :

(1) Adjectives of position, when one part of a thing is to be distinguished from another : as,

The middle of the market-place, μέση ἡ ἀγορά.

The end of the island, ἐσχάτη ἡ νῆσος.

On tip^{toe}, ἀπροις τοῖς ποσίν (=the ends of the feet).

But such adjectives take the attributive position, when one thing is to be distinguished from another : as,

The middle market-place, ἡ μέση ἀγορά.

The last island, ἡ ἐσχάτη νῆσος.

The perfect citizen, ὁ ἄρρων πολίτης.

(2) Έκδτερος, each of two; ἀμφω and ἀμφότερος, both; πᾶς, all; and ὅλος, whole : as,

In each of the two cities, ἐν ἑκατέρᾳ τῇ πόλει.

Both hands, ἀμφω τῶν χειρεῶν.

Both ears, ἀμφότερα τῶν ὠτῶν.

All the state, πᾶσα ἡ πόλις or ἡ πόλις πᾶσα.

(But, *The state as a whole, ἡ πᾶσα πόλις.*)

Every state, πᾶσα πόλις.

The whole race, δλον τὸ γένος.

(But, *A whole race, δλον γένος.*)

2. The following idiomatic uses of the predicative adjective should be carefully noticed :

*The man, if he is patriotic, will benefit his country,
οὐδὲντος φιλόπατρις τὴν πόλιν ὀφελήσει.*

*The witness I produce is a competent one,
ἴκανὸν παρέχομαι τὸν μάρτυρα.*

*The reproach you have uttered does me honour,
χαλὸν μοι τὸ δηνειδός ὀφειδίσας.*

EXERCISE 6.

1. The king, having the Greeks in the centre of his empire, thought he had conquered them.
2. The maiden's eyes are very beautiful.
3. The stone that is here is soft.
4. The island of Delos was in the middle of the Ægean Sea.
5. They lowered the beam by loosening the chains.
6. This was the greatest disaster during the whole of the war.
7. Every day they raised the walls higher.
8. He was delighted with the soldiers because they had fought bravely at Marathon.
9. The words which the soothsayer speaks are false.
10. At daybreak each general led his own column against the village.
11. The fugitives reported that the enemy had already taken Thebes and were advancing against Athens.
12. The men of former times delighted in philosophy.
13. Excessive liberty violates the maxim, "Nothing in excess."

§ 7. CONCORD.

1. A neuter plural takes a singular verb : as,

Provisions failed, τὰ ἐπιτήδεια ἐπέλιπεν.

But the plural is used with neuter nouns denoting persons, or when the idea of plurality is to be strongly marked : as,

*The magistrates put him to death,
τὰ τέλη αὐτὸν ἀπέκτειναν.*

Many tracks were visible, φανερὰ ἡσαν ἔχνη πολλά.

2. A collective noun may take a plural verb : as,

The majority voted for war, τὸ πλῆθος ἐψηφίσαντο πολεμεῖν.

*The army secured food by slaughtering their horses,
τὸ στρατεύμα ἐπορίζετο σῖτον, κόπτοντες τοὺς ἵππους.*

3. A plural verb may follow a nominative dual : as,

They both looked at each other and laughed,
ἐγελασάτην ἀμφω βλέψαντες εἰς ἄλληλον.

4. A verb with several subjects is generally plural, but may agree with the nearest subject or with the most prominent and be understood with the rest : as,

Aristeus and Cleon were generals,
ἐστρατήγει Ἀριστεὺς καὶ Κλέων.

If the subjects differ in person, the verb takes the first person in preference to the second and the second in preference to the third : as

You and I agree, συμφωνοῦμεν ἔγώ καὶ δμεῖς.

5. A predicative adjective referring to several subjects is in the plural—neuter plural, if they are the names of things, but, if they are the names of persons, the masculine is preferred to the feminine and the feminine to the neuter : as,

Love and envy and fear are opposed to each other,
ὁ ἔρως καὶ ὁ φθόνος καὶ ὁ φόβος ἐναντία ἔστιν.

The husband and wife are good,
ὁ ἀνήρ καὶ ἡ γυνὴ ἀγαθοί εἰσιν.

But the predicative adjective may agree with the nearest subject or with the most prominent : as,

Sedition and war are the cause of our troubles,
ἡ στάσις καὶ ὁ πόλεμος αἴτιός ἔστι τῶν κακῶν.

6. A predicative adjective is often used in the neuter singular as a noun : as,

Truth is a beautiful thing, ἡ ἀληθεία καλὸν ἔστιν.

④ // 7. Πολύς, much, ἥμανς, half, and superlatives take the gender of a following genitive : as,

The greater part of the island, ἡ πολλὴ τῆς νήσου.

The half of the gold, ὁ ἥμανς τοῦ χρυσοῦ.

The bravest of the Greeks, οἱ ἀριστοὶ τῶν Ἑλλήνων.

EXERCISE 7.

1. Our wives and children are to blame.
2. Honourable actions delight the soul.
3. The larger part of mankind do not believe that this is true.
4. Stones, bricks and beams thrown together without order are utterly useless.
5. He wept when he saw his mother and his brother prisoners.
6. A friend is the most valuable of all possessions.
7. Half of the army had already crossed the river Halys.
8. Many oracles were reported during the whole war.
9. All the nations of Asia sent soldiers to the army of the great king.
10. Demosthenes and the other orators gave this advice to the assembly.
11. The fleet weighed anchor from the island and sailed to Miletus.
12. Peace and war are both advantageous to a country.
13. Both you and he have suffered injustice at the hands of the magistrates.

§ 8. APPOSITION.

1. An appositive agrees in case with the noun to which it is annexed. The English *as* before an appositive may be expressed by *ὡς*, but is usually not translated : as,

*I produce my friends as witnesses,
παρέχω τοὺς φίλους (ὡς) μάρτυρας.*

2. An appositive usually has the article ; but when joined with a participle becomes a predicate and drops the article : as,

*The Getæ, the remotest of the barbarians,
οἱ Γέται, οἱ ξαχατοι (or ὄντες ξαχατοι) τῶν βαρβάρων.*

3. A word may stand in apposition with the genitive implied in a possessive adjective or in an adjective derived from a proper noun : as,

*Retire to your own cities,
ἀναχωρήσατε ἐς τὰς δημετέρας αὐτῶν πόλεις.*

*I am a citizen of Athens, the greatest of all states,
εἰμὶ Ἀθηναῖος πόλεως τῆς μεγίστης.*

4. *Ἄλλος, other, and ἔκαστος, each, are used distributively in the singular in apposition with a noun in the plural. The verb is usually plural, but may be singular, especially if the verb follows the distributive:* as,

*These men say, one one thing, another another,
οὗτοι ἀλλοι ἀλλοι λέγει.*

*These each received ten drachmas,
οἵδε ἐδέχοντο ἔκαστος δέκα δραχμάς.*

5. A noun may stand in apposition with a neuter pronoun : as,

*This particular virtue, prudence,
τοῦτο γε αὐτό, ή εὐθουλία.*

6. *'Ανήρ is used as a term of respect in apposition with titles and the names of nations and occupations:* as,

O judges, ὡ ἀνδρες δικασται. A prophet, ἀνήρ μάντις.

*He first send sto Athens a Spartan, Melesippus,
πρῶτον ἀποστέλλει ἐς τὰς Ἀθήνας Μελήσιππον, ἀνδρα
Σπαρτιάτην.*

EXERCISE 8.

1. Alexander, the son of Philip, defeated king Darius at the river Granicus. 2. Some of the houses had fallen ; others still remained. 3. He said that they would have their own again. 4. Every year the government of Lesbos sent to Athens as tribute eighty talents. 5. Socrates the philosopher was highly esteemed because of this very virtue, justice. 6. He said that a shepherd living on Mount Pelion had seen them robbing the temple. 7. Herodotus says that Tomyris, the queen of the Massagetae, cut off the head of Cyrus. 8. Consider that you are a citizen of Argos, the oldest city in Greece. 9. You drove out the man who had saved your country, barbarians that you are. 10. Remember, soldiers, that a Spartan cannot retreat from the field. 11. He held that courage was the greatest of all the virtues. 12. The armies have all been disbanded and dismissed, one to one state, another to another (p. 26 b.)

§ 9. PERSONAL AND POSSESSIVE PRONOUNS.

1. The nominative of the personal pronoun is used only for emphasis and especially in antithesis : as,

You also shall see him, καὶ σὺ ὄψει αὐτὸν.

*I mocked but you praised,
ἐγὼ μὲν κατεγέλασα σὺ δὲ ἐπήγνεους.*

2. *'Eμοῦ, ἐμοί, ἐμέ* are more emphatic than the shorter forms and are the forms generally used after a preposition : as,

He will stay at my house, μενεῖ παρ' ἐμοί.

3. There is ¹ no personal pronoun of the third person in Greek. Its place is supplied

(1) In the nominative, by the demonstratives, (including *ó μέν—ό δέ*, *the one—the other*) : as,

They allowed their enemies to live and shall we kill them? ἐξεῖνοτε μὲν τοὺς πολεμίους εἴων ζῆν, ἡμεῖς δὲ ἀποχτενοῦμεν;

(2) In the oblique cases, by the oblique cases of *αὐτός* : as,

They killed both him and her,
ἀπέκτειναν αὐτὸν τε καὶ αὐτήν.

A few of them fell in the battle,
ἀπέθανον ἐν τῇ μάχῃ αὐτῶν δλίγοι τωνές.

4. A possessive pronoun is generally preceded by the article : as,

My friend has arrived, ὁ ἔμος φίλος ἀφῆκται,
But, A friend of mine, ἔμος φίλος.

5. The genitive of the personal pronoun may be used instead of the possessive, but takes the predicative position : as,

Your father is present, ὁ πατὴρ σου πάρεστιν.

6. Except the reflexive *σφέτερος*, *their* (which always refers to the subject of the sentence) there is no possessive of the third person in Greek. *His, her, its, their*—unless referring to the subject of the sentence—are expressed by the genitive of *αὐτός* : as,

They cut off his hand, ἀπέταμον τὴν χεῖρα αὐτοῦ.
He will destroy all their cities,
διαφθερεῖ πάσας τὰς πόλεις αὐτῶν.

But *his, her, its*, referring to the subject of the sentence, are respectively *ἔαυτοῦ*, *ἔαυτῆς*, *ἔαυτοῦ*, and *their* is *ἔαυτῶν*, *σφέτερος* or *σφῶν* : as,

η μι-τη-ρος + ου = ουτος
η μι-τη-ρος + ου = ουτη
η μι-τη-ρος + ου = ουτον

Each one was leaving his country,
ἕκαστος ἀπέλειπε τὴν ἁυτοῦ πόλην.

Parents love their children,
οἱ γονεῖς φιλοῦσι τὰ ἁυτῶν τέκνα.

They said that they had found their slave,
ἔφασκον εὑρηκέναι τὸν σφέτερον δοῦλον (or σφῶν τὸν δοῦλον).

7. *My own, your own* (sing.), *his own* and *their own* are respectively *ἐμαυτοῦ*, *σεαυτοῦ*, *ἴαυτοῦ*, and *ἴαυτῶν*, but *own* after *our*, *your* (plural), *their* (*σφέτερος*), is often *աւτῶν*, standing in apposition with the genitive implied in the possessive: as,

We do not speak of our own achievements,
τὰ ἡμέτερα αὐτῶν ἔργα οὐ λέγομεν.

8. So too, any noun may follow *ἡμέτερος* and *ἡμέτερος*, in apposition with the genitive implied in the possessive: as,

The art of you sophists is wonderful,
ἡ ἐμετέρα τῶν σοφιστῶν τέχνη θαυμαστή ἐστιν.

EXERCISE 9.

1. You deserted the city, not I.
2. He feasted but I slept.
3. Medon was sent by me as a messenger to the council.
4. He killed his wife with his own hand.
5. They asked me to go with him, but I refused.
6. We must not injure our own countrymen.
7. He asserted that he was your friend, but your brother denied it.
8. I suspected my slave of the theft, but not the stranger. It is wonderful if he did it.
9. They hoped that all their ships had been saved.
10. The property of you citizens will be surrendered to the enemy.
11. A friend of mine saw him and asked him about the matter.
12. He thought that he could see nothing dearer than his native country.

*Book 1 Chapter 10 Theative
My native country with infinitives*

$\gamma \alpha \pi \alpha \tau \omega$ = opportunity - to be foolish, live recklessly
 $\nu \alpha \gamma p e t i \omega$ = to do hard service work for
Sew Sew = to be in need of, want; ^{mid with} beg from
 $\sigma \gamma p a i v \omega$ = to show by signs taken, point out
 $\delta \gamma \mu \alpha i r a v \omega$ = commander

$\kappa \alpha \tau \epsilon \lambda \nu \omega$ = to disown, make an end of, destroy
 $\gamma \nu o \tau \omega$ = not to perceive - know, ignore
 $\lambda \gamma v o \omega v$ = by mis take
 $\epsilon \pi i \tau \gamma s e i o s, \alpha, \omega$ = useful, serviceable, necessary
 $\tau \alpha \epsilon \pi i \tau \gamma s e i o s$ = the necessaries of life
 $\delta \alpha \epsilon \pi i \tau \gamma s e i o s$ = very intimate friend - necessary
Synous = people in subpanos
to pain = $\delta u \pi i \tau \omega$
to die = $\lambda \pi \tau \delta v \gamma \tau K \omega$, $\tau \alpha v o u p \alpha i \alpha \tau \tau \delta v \omega u$
command = $\kappa \rho e t i \omega$ (8m)
two thirds = $\delta e s v o \mu \cdot p \gamma$ $\tau o \mu \cdot p o s, \omega s$ - portion
more than = $\pi \lambda \epsilon i \omega \alpha \mu \alpha \delta \omega v \gamma$
surrender, delivered = $\pi \tau \alpha p \omega s i s w \mu$,
envy = $\phi \delta o v \omega \omega$ (dat.) $\phi \delta o v o s$ = envy
answer = $\pi \tau \tau \omega \kappa \rho i r o u \omega \alpha i$

$\beta \alpha v \delta o s$ = adj. brown

$\alpha \tau \tau o s$ = eagle

$\pi \tau w \kappa o s$ = poor,

$\psi \alpha p i p o s$ = sound

$\alpha v \delta p \alpha s$ = statue

The
native

Each one was leaving his country,
έκαστος ἀπέλειπε τὴν ἑαυτοῦ πόλιν.

Parents love their children,
οἱ γονεῖς φιλοῦσι τὰ ἑαυτῶν τέκνα.

They said that they had found their slave,
ἔφασκον εὑρηκέναι τὸν σφέτερον δοῦλον (or σφῶν τὸν δοῦλον).

7. *My own, your own* (sing.), *his own* and *their own* are respectively ἐμαυτοῦ, σεωτοῦ, ἑαυτοῦ, and ἑαυτῶν, but own after our, your (plural), their (σφέτερος), is often աὐτῶν, standing in apposition with the genitive implied in the possessive: as,

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τὰ ἡμέτερα αὐτῶν ἔργα οὐ λέγομεν.

8. So too, any noun may follow ἡμέτερος and ἡμέτερος, in apposition with the genitive implied in the possessive: as,

The art of you sophists is wonderful,
ἡ ὑμετέρα τῶν σοφιστῶν τέχνη θαυμαστή ἐστιν.

EXERCISE 9.

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7. He asserted that he was your friend, but your brother denied it.
8. I suspected my slave of the theft, but not the stranger. It is wonderful if he did it.
9. They hoped that all their ships had been saved.
10. The property of you citizens will be surrendered to the enemy.
11. A friend of mine saw him and asked him about the matter.
12. He thought that he could see nothing dearer than his native country.

By now regular negative
with inflections

§ 10. REFLEXIVES AND *ΑΥΤΟΣ*.

1. Reflexives of the third person are of two kinds, direct and indirect. A direct reflexive is one that refers to the subject of its own clause : as,

*They say that all men love their own,
λέγουσιν δὲ πάντες ἀγαπῶσι τὰ ἑαυτῶν.*

An indirect reflexive is one that refers to the subject of the main clause : as,

*Tyrants think that the citizens are their servants,
οἱ τύραννοι νομίζουσι τὸν πολίτας ὑπηρετεῖν ἑαυτοῖς.*

Note. 'Ἐαυτοῦ' is used as both a direct and an indirect reflexive.

2. Besides ἑαυτοῦ, the following pronouns are used as indirect reflexives :

(1) Οὗτοις, σφῶν, σφίσι, σφᾶς. 1

(2) Any form of αὐτός : as,

*They are afraid that the Athenians will attack them,
φοβοῦνται μὴ οἱ Ἀθηναῖοι σφισιν ἐπέλθωσιν.*

*Cyrus begged Sacas to let him know,
Κύρος τοῦ Σάχου ἐδεῖτο σημαίνειν αὐτῷ.*

3. Αὐτός is often placed before a reflexive for emphasis : as,

*He has destroyed his own power,
καταλέκυκε τὴν αὐτός αὐτοῦ (= ἑαυτοῦ) δύναμιν.*

4. Σφῶν αὐτῶν, σφίσιν αὐτοῖς, &c., are generally direct reflexives. They are more emphatic than ἑαυτῶν (οῖς) and therefore often used in antithesis : as,

*They recognized neither themselves nor their friends,
γιγνόγοναν σφᾶς τε αὐτοὺς καὶ τοὺς ἐπιτηδείους.*

5. The reflexive is often used for the reciprocal ἀλλήλων : as,

We conversed with one another, διελεγόμεθα διανοῦν αὐτοῖς.

slave,
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6. The following is briefly the syntax of *αὐτός*:

(1) In the nominative without a noun or in any case with one, *αὐτός* is *self*: as,

He himself (the master) said it, αὐτὸς ἔφη.

I saw the general himself, εἶδον τὸν στρατηγὸν αὐτὸν.

Note. In this sense when used with nouns—except nouns denoting persons—*αὐτός* always has the article, but takes the predicative position : as,

Up to the city itself, εἰς αὐτὴν τὴν πόλιν.

But, *The king himself, αὐτὸς βασιλεὺς.*

(2) In the oblique cases without a noun, *αὐτός*—unless the first word in the sentence—is *him, her, it, them* : as,

He gave them the gold, ἔδωκεν αὐτοῖς τὸν χρυσόν.

But, *I saw him running away himself,*
αὐτὸν εἶδον ἀποδράσοντα.

Note. *Αὐτός*, in this sense, is frequently omitted : as,
They met and routed them, ἐντυχόντες αὐτοῖς, ἐτρεψαν.

(3) When preceded by the article, *αὐτός* is *the same* : as,
They came on the same day, ἥλθον τῇ αὐτῇ ἡμέρᾳ.

(4) Lastly, *αὐτός* is used in certain idiomatic constructions : as,

Pericles was general with three others (himself the fourth),

Περιελῆς ἐστρατήγει τέταρτος αὐτός.

They took four ships, crews and all,
τέτταρας ναῦς ἔλαβον αὐτοῖς ἀνδράσιν.

We are alone (by ourselves), αὐτοὶ ἐσμεν.
But let some one go of his own accord,
ἄλλα τις αὐτὸς ἵτω.

EXERCISE 10.

1. The same people always occupied Attica.
2. They saw him in the middle of the road.
3. The same things pain some but delight others.
4. The general was killed by his own men.
5. They thought that they should command the harbour themselves.
6. Conon with four others was general in the battle.
7. Astyages sent for his daughter and her son.
8. He said that he had a slave at Laurium.
9. He said that all men liked their own possessions best.
10. The Athenians took two-thirds of the ships, crews and all.
11. I fear this more than death itself.
12. He said that Brasidas had delivered the prisoners to them.
13. They envy not other men but one another.
14. They surrendered their persons and their arms of their own accord.
15. They answered him that it was impossible for them to do it.
16. I believe our city by itself to be much superior to Argos.

§ 11. DEMONSTRATIVES AND DISTRIBUTIVES.

1. The demonstratives *όδε* and *οὗτος*, *this*, and *ἐκεῖνος*, *that*, when used attributively with a noun, take the article and the predicative position: as

This man, οὗτος ὁ ἀνὴρ or ὁ ἀνὴρ οὗτος.

That road, ἐκείνη ἡ ὁδός or ἡ ὁδός ἐκείνη.

But when the noun is a predicate or in apposition, the article is dropped: as,

*Among the Persians this is law,
ἐν Πέρσαις νόμος ἔστιν οὗτος.*

*He makes use of this as an excuse,
ταῦτη προφέσει χρῆται.*

*This was the greatest disaster that occurred,
πάθος μὲν τοῦτο μέγιστον δῆ ἐγένετο.*

Τοι οὐτος Τοι αὐτη Τοι αυτο = talis.
Τοι ουσι - Τοι αιστ - Τοι ούσι = "

2. *Oὗτος* usually refers to something already mentioned, *δέ* to something yet to be mentioned. There is the same distinction between *τοιοῦτος* and *τοιόσδε*, *such*, *τοσοῦτος* and *τοσόσδε*, *so great*, *τηλικοῦτος* and *τηλικόσδε*, *so old*, *οὗτως* and *ώδε*, *thus*: as,

*On hearing this he spoke as follows,
ἀκούσας ταῦτα τοιάδε ἔλεγεν.*

Note. *Τοιοῦτος* and *τοιόσδε*, *τοσοῦτος* and *τοσόσδε*, *τηλικοῦτος* and *τηλικόσδε* generally omit the article; but, if they have the article, they take the attributive position: as,

*He remained with the following intention,
γνώμῃ δὲ τοιάδε ἔμεινεν.*

*There was a marked decrease in birds of this kind,
τῶν τοιούτων δρυΐθων ἐπίλειψις σαφῆς ἐγένετο.*

3. *The former* is *ἐκεῖνος*, *the latter* *οὗτος*: as,
*I met Proxenus and Menon. I spoke to the former
but not to the latter,*
*Προξένῳ τε καὶ Μένωνι ἐνέτυχον. ἐκείνῳ μὲν ἔλεῖα,
τούτῳ δὲ οὐ.*

4. In such expressions as, *That was a dreadful calamity*, *ἐκείνη* *ἡν* *δεινὴ συμφορά*, the demonstrative agrees with the predicative noun.

5. *And that too*, is *καὶ ταῦτα*: as,
*He rendered them more savage, and that too towards
himself,*
ἀγριωτέρους αὐτοὺς ἐποίησε, καὶ ταῦτα εἰς αὐτὸν.

6. *Οὗτος* is the regular correlative of *δεινός*, *who*, but is used only for emphasis: as,

*Those who were present, I saw,
οἱ παρῆσαν, τούτους εἶδον.*

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" mentioned, is the same οσοῦτος and ι, οὐτως and
οσόδε, τηλε- but, if they ον: as,
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etc.
former ν ἔλεξα,
ul calamity,
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towards ετον.
but is used

προφατις, ους = a mere pretext, excuse
παθος, ους, ιο = a disorder, a suffering
τηλικούτος & τηλικούτι = oo old
ως, ουτως = thus
γνωμη, η = a means of knowing, mark,
" the mind, the judgement
" purpose, intention
τηλιψις, ους = failure, last
τυμφος = a bringing together, an event
usually bad, mis hap disaster
και ταῦτα = and that too
ζηπιος, η; olive, in fields, wild savage ζηπος after
κατακροτηη μηρου = every day
οι αποι = the rest οι αποι = opp. party
year = περης, ηιος
- sometimes - at other times = καταπολιτικον οιον
διλοις καταπολιτικον οιον
met. on attack = προστητικον πολαιον οιον
colony = προστητικον
over dove, astounded = καταπαγιτης, προστητικον
wing
welcoming, receive = προσχωματικον
confuse = προσχωματικον
refuge = προστητικον
val, Gen = προστητικον
think = προστητικον
foremost - of all = προτις πρωτος
subject = προτητικον, προτητικον subject
coast = προτητικον
against = γις, ιτι, πρατι (acc) οι κατη (gen)
march across = προτητικον
march = προτητικον
after (adv. of time) = προτητικον
assembled = προτητικον
after (conj.) = προτητικον ως

Τοι ουτός Τοι αυτής Τοι αυτό = talis.
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24

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Those who were present, I saw,
οἱ παρῆσαν, τούτους εἶδον.

But, *I saw those who were present*, where the demonstrative is unemphatic, is εἰδον οἱ παρῆσαν or, more usually εἰδον τοὺς παρόντας.

7. *Τοῦτο* and *ταῦτα* are used to introduce an emphatic statement: as,

*We know this, that we have our arms,
ταῦτα ἔσμεν, δτι τὰ δπλα ἔχομεν.*

*What is this thing, virtue?
τι ποτ' ἔστι τοῦτο, ἢ ἀρετή;*

8. *Οὗτος* and *ἔκεῖνος* in all their forms are used, both in the nominative and in the oblique cases, as emphatic pronouns of the third person: as,

He at least will never flee, οὗποτε ἔκεῖνός γε φεύγεται.

*Their heads, then, he cut off; the rest escaped,
τὰς μὲν οὖν τούτων κεφαλὰς ἀπέταμεν, οἱ δὲ ἄλλοι ἀπέφυγον.*

Note. Demonstratives and reflexives, when used in the genitive instead of the possessive, take the attributive position.

9. "Ἔκαστος, each of many, and ἕκάτερος, each of two, when used with a noun take or omit the article. If they have the article, they take the predicative position: as,

*In each city, ἐν ἕκαστῃ πόλει or ἐν ἕκαστῃ τῇ πόλει.
Every day, καθ' ἕκαστην ἡμέραν or καθ' ἕκαστην τὴν ἡμέραν.*

10. *Ἄλλος (Lat. *alius*) is another of many, ἕτερος (Lat. alter) another of two: as,

The others, the rest, οἱ ἄλλοι.

The opposite party, οἱ ἕτεροι.

The rest of the army, τὸ ἄλλο στράτευμα.

The other of the two armies, τὸ ἕτερον στράτευμα.

11. The following examples will illustrate some of the idiomatic uses of *ἄλλος* and its compounds :

(a) *Some were rich, others poor,*

ἄλλοι μὲν πλούσιοι ἦσαν, ἄλλοι δὲ πένητες.

Sometimes I ate, at other times I fasted,

ἄλλοτε μὲν ἤσθιον, ἄλλοτε δὲ ἐπείνων.

(b) *Some went one way, others another,*

ἄλλοι ἄλλῃ ἀπῆλθον.

Different things pleased different persons at different times,

ἄλλοις ἄλλοτε ἄλλα ἐδόκει.

(c) *They crossed yet a fifth river,*

διέβησαν πέμπτον ποταμὸν ἄλλον.

(d) *The Lacedaemonians and also their allies invaded Attica,*

*οἱ Λακεδαιμόνιοι καὶ οἱ ἄλλοι σύμμαχοι ἐσέβαλον
ἐς τὴν Ἀττικήν.*

(e) *They saw many other wonders,*

εἶδον πολλὰ καὶ ἄλλα θαῦματα.

EXERCISE 11.

1. Every night the barbarians descended from the hills and attacked this colony.
2. The opposite party seized the citadel and overawed the rest of the citizens.
3. This the poets tell us, that Pegasus had wings.
4. He was welcomed by the citizens and also by the strangers.
5. Some spoke the truth, others refused to confess.
6. This country is so fertile that it is pleasant to live in such a region.
7. Different things are thought beautiful in different places.
8. I have seen many other cities, but Athens is foremost of all.
9. The rest of Greece was subject to Athens.
10. The fleet and the army arrived at Naupactus, the former by cruising along the coast, the latter by marching

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10. The fleet and the army arrived at Naupactus, the former by cruising along the coast, the latter by marching

across the mountains. 11. In the midst of the assembly he saw those who had arrived from Samos. 12. The Greeks marched with Cyrus, and that too against the king of Persia. 13. After Gorgias had thus spoken, the envoys addressed the assembly as follows.

§ 12. THE INDEFINITE ΤΙΣ.

The indefinite τις is either adjective or pronoun and is used in the following senses:

(a) Some, any: as,

Some say, λέγουσι τινες.

*If he has done any harm to any one, he has been punished,
εἰ τινά τε ἡδίκησε, κεκόλασται.*

(b) One, people, they: as,

People hate him, μισεῖ τις ἐχεῖνον.

*One will not find a wiser man,
οὐδὲ εὑρήσει τις ἀνδρα σοφώτερον.*

(c) Here and there one: as,

*Of those that were killed, one here and there perhaps was wicked,
τῶν ἀποθανόντων ἴσως τις ἦν πονηρός.*

So too, Hardly any, η τις η οὐδείς: as, *= εἴτιοι σμενοι οὐδείς* no true
*These men have spoken hardly a word of truth,
οὗτοι η τις η οὐδὲν ἀληθὲς εἰρήκασσιν.*

(d) Some great one: as,

You boast that you are somebody, αὐχεῖς τις εἶναι.

(e) I might say (with adjectives or adverbs. Lat. *quidam*),

*The place is, I might say, hard to scale,
ὁ τόπος δύσβατός τις ἔστιν.*

So too, μέγας τις, huge; οὐδείς τις, not a single one.

EXERCISE 12.

1. Hardly a man escaped. 2. The chimaera was a huge and dreadful animal. 3. Many have suffered wrong at the hands of the governor. 4. Some say that the half of our ships were sunk in this sea-fight. 5. Those who boast so much, appear to many persons, I might say, to be somebody. 6. Every ignorant man is without friends. 7. Nothing else causes so many wars and seditions. 8. Ignorance is the most terrible of all evils. 9. Wealth brings many advantages to those who possess it. 10. A boy is the most insolent of wild beasts. 11. He thought that every man ought to be simple and true. 12. The rest of the blessings of this life are derived from virtue. 13. The man who is to be great must love neither himself nor his own. 14. The gods pitied the human race and ordained them a rest from their labours (*gen.*)

§ 13. INTERROGATIVE FORMS.

1. The common interrogative pronouns and adverbs are : *Who?* *τίς*; *Which of the two?* *πότερος*; *How great?* *πόσος*; (in the plural, *How many?*) *What kind?* *ποῖος*; *How old?* *πηλίκος*; *Where?* *ποῦ*; *Whence?* *πόθεν*; *Whither?* *ποῖ*; *When?* *πότε*; *How?* *πῶς* or *πῇ*;

2. The common interrogative particles are : *ἢ* or *ἀρα* (simply asking a question); *ἄρ' οὐ* (expecting the answer *Yes*); *ἄρα μή* (expecting the answer *No*) : as,

Is he sick? *ἢ ἀσθενής ἐστιν*; (Lat. *aegrotatne?*)

Is he not sick? *ἄρ' οὐκ ἀσθενής ἐστιν*;

(Lat. *Nonne aegrotat?*)

He is not sick, is he? *ἄρα μή ἀσθενής ἐστιν*;

(Lat. *Num aegrotat?*)

Greek Proverbs

32

ἢ λι;

Ἄγοντα

ἄλικε Τί γέ τι δυνατόν εστιν

like brings - to, birds, etc.

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adverbs are :
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: ἢ or ἀρα the answer

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But the note of interrogation (;) alone, often serves to mark a question.

3. Instead of ἀρό' οὐ are used ἢ γάρ, οὐχοῦν and ἄλλο τι ἢ; and ἢ πον, μή and μῶν (μὴ οὖν) instead of ἀρα μή: as,

You have done this, have you not?

ἢ γάρ τόδε πεποίχας;

Surely we do not persuade the gods with gifts, do we?
μῶν τοὺς θεούς δώροις πειθομεν;

4. Whether—or (Lat. *utrum—an*) in a double direct question is πότερον—ἢ or ἀρο—ἢ: as,

Whether will they follow Cyrus or not?

πότερον ἔφονται Κύρῳ ἢ οὐ;

Note. Οὐ at the end of the sentence is accented.

5. Ti μαθών, with what intention and ti παθών, under what influence, are often used for why: as,

Why did you do it? ti μαθὼν ταῦτα ἐποίησας;

6. An interrogative may be joined to a participle: as,

What shall we do to succeed?

τι ποιοῦντες κατορθώσομεν;

7. A demonstrative may be joined predicatively to an interrogative: as,

What news is this you bring? ti τόδε ἀγγέλλεις;

Yes or No, in answer to a question, is expressed by repeating some leading word in the question: as,

Do you see me? Yes, ἀρά με ὁρᾶς; οὐδὲ (or ἔγωγε).

(No, would be οὐχ οὐδὲ or οὐχ ἔγωγε).

Stronger forms for Yes are μάλιστα, πάνυ μὲν οὖν (certainly), πῶς γάρ οὐ; (of course). Stronger forms for No are οὐδαμῶς (by no means) and ηκιστά γε (least of all).

EXERCISE 13.

1. Was not this the tree? Yes.
2. Surely he is not wronging you, is he?
3. How many of the hoplites were present in the battle?
4. What kind of man did you think him to be?
5. Which of the two is the stronger, necessity or desire?
6. How did you not waken me at once?
7. Did you do that? Certainly not.
8. Whether have you said it or not?
9. Who are these people I see?
10. Are ye not all brothers?
11. What shall we do to recover our former freedom?
12. Has not every man countless myriads of ancestors?

§ 14. THE GENITIVE.

1. The fundamental notion of the genitive is *motion from*.

2. One noun in the genitive is added attributively to another to express

(1) *Possession*: as,

The sophists' art is wonderful,
ἡ τῶν σοφιστῶν τέχνη δεινή ἐστιν.

|| *To Pharsalus in Thessaly*, *τῆς Θεσσαλίας ἐπὶ Φάρσαλον.*

(2) *The whole of* which the governing noun denotes a part: as,

He is a man of the people, *ἀνὴρ ἐστι τοῦ δῆμου.*

This is called the *partitive genitive*. It is used after partitives, numerals, superlatives, and neuter pronouns used as nouns: as,

Sensible persons, *οἱ φρόνεμοι τῶν ἀνθρώπων.*

None of the Greeks, *οὐδεὶς Ἑλλήνων.*

He was the best of the orators, *ἄριστος ἦν τῶν ῥητόρων.*

To such a pitch of folly did they rise,

ἐς τοῦτο ἀνοίας ἤλθον.

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| | | 14. |
| wonderful, extraordinary, dazzling | - | S. 10. 1. 1. 1. |
| want of understanding, folly | = οὐδένας | - |
| sensible, sensible, wise | = φίστημας, γνῶντις, γνωστός | - |
| esteem, reputation, which is thought worth), decision, axiom (Philpos. 23; αἴρειν, αἰτεῖν) | = τιμήν | - |
| crown | = βασιλείας | αἰτούμενος |
| fear | = φόβος | φόβος |
| good-will, affection | = εύλογος | εὔλογος |
| depravity | = αὐτάριστος | - |
| defection | = αποστάτης | - |
| stillness, peace quiet | = σίτης | σίτης |
| energy | = οὐχίας | οὐχίας |
| approach | = προσέρχεσθαι | προσέρχεσθαι |
| a starting place, means, undertaking | = ἀρχή | ἀρχή |
| need | = θέλησις | θέλησις |
| How great, How much, equal value? | = πόσος, πόση | πόσος, πόση |
| to sell | = πωλεῖν | - |
| far, far off | = πολὺ μακρά | πολὺ μακρά |
| late, after a long time | = ὕστερος | ὕστερος |
| swiftness, speed | = ταχείας | ταχείας |
| full, filled with, full of | = πλήρης | πλήρης |
| thought, reflection, anxiety | = φροντίδης | φροντίδης |
| in need of | = πλευράς | πλευράς |
| fit - capable of doing | = παραχρήσιμος | παραχρήσιμος |
| powerless, impotent | = τηρητικός | τηρητικός |
| sharelessness, effrontery, audacity | = αὐταριστίας | αὐταριστίας |

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*To such a pitch of folly did they rise,
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(3) Quality, material, amount, &c.: as,

He was a man of great consideration,

ἀνὴρ ἡγεμόνος ἀξιώματος.

A crown of violets, στέφανος ἵων.

A journey of ten days, δέκα ἡμερῶν ὁδός.

(4) The subject of the action implied in the governing noun : as,

I enjoy the good-will of the people, τὴν εὔνοιαν τοῦ δῆμου ἔχω.

This is called the *subjective genitive*.

(5) The object of the action implied in the governing noun : as,

The fear of death seized him,

τὸ δέος τοῦ θανάτου ἐλαβεν αὐτόν.

This is called the *objective genitive*. Additional examples are :

Εὔνοια τῶν φίλων, affection for friends. *Αἴσις θανάτου, deliverance from death.* *Ἀπόστασις τῶν Ἀθηναίων, defection from the Athenians.* *Ησυχία ἐχθρῶν, rest from enemies.* *Ἡ προσβολή τῆς Σικελίας, the approach to Sicily.* *Ο πόλεμος τῶν Θηβαίων, the war against Thebes.* *Ἄφορμή ἐργων, stimulus to action.* **Ἐνδεια χρημάτων, need of money.*

3. The price at which a thing is bought, sold, or valued is expressed by the genitive : as,

At what price is he selling them? πόσου αὐτὰ πωλεῖ;

I would buy liberty with my life,

τῆς ψυχῆς τὴν ἐλευθερίαν πριαίμην ἂν.

4. Time when—when the time is indefinite—and time within which are expressed by the genitive : as,

I will go away by night, ἀπειμι νυκτός.

He will not fight for ten days, οὐ μαχεῖται δέκα ἡμερῶν.

5. Many adverbs of place, time, and manner govern the genitive: as,

Place Where in the world? ποῦ τῆς γῆς;

Late at night, ὀψὲ τῆς νυκτός.

Advanced in years, πόρμω τῆς ηλικίας.

Three times a day, τρὶς τῆς ημέρας.

To be in one's right mind, εὐ ψευν φρενῶν.

As fast as they could, ὡς εἰχον τάχους.

This genitive is partitive.

6. The following adjectives govern the genitive:

(1) Adjectives of plenty, want, and value: as,

Life is full of cares, τὸ ζῆν μεστὸν φροντίδων ἔστιν.

He is in need of little, ἐνδεής ἔστι μικροῦ τινος.

Worthy of honour, ἀξιος τιμῆς.

(2) Verbals in εός: as,

Capable of performing just actions, πραγτικὸς τῶν δικαίων.

(3) Compounds of a privative: as,

He has no power over his tongue, ἀχρατής γλώσσης ἔστιν.

7. Exclamations are often followed by the genitive: as,

King Zeus, what impudence! Ζεῦ βασιλεῦ, τῆς ἀναιδείας.

EXERCISE 14.

1. The gods sell us all our blessings at the price of labour.
2. They made their boys capable of commanding men.
3. War is the roughest of all teachers.
4. He said that they had seen piles of timber and of stone.
5. This country flung away its liberty for a life of ease (*gen. of price*).
6. Their hatred of Athens was the cause of the war.
7. It is the easiest thing in the world to deceive

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7. It is the easiest thing in the world to deceive

oneself. 8. Tears are not a remedy for trouble. 9. An old man is twice in his life a child. 10. They are not in need of a ruler or of a leader. 11. All these flowers bloom in the spring. 12. He said that he would order them to prepare provisions for three days (*gen.*) 13. The Athenians, then, were in this state of preparation. 14. To think of ($\varphi\epsilon\tilde{v}$ + *gen.*) our former happiness and our present sorrows!

§ 15. GENITIVE continued.

The following verbs govern the genitive:

(1) Verbs followed in English by *from, of, about*: as,

They shall cease from their labours, παύσονται τῶν πόνων.

It is not the time to speak of this,

οὐ καιρὸς ἐστι λέγειν τούτων.

He deprived them of their city, ἐστέρησεν αὐτοὺς τῆς πόλεως.

But the prepositions are often used: as,

They did not tell the same story about the same events,

οὐ ταῦτα (= τὰ αὐτά) περὶ τῶν αὐτῶν ἔλεγον.

(2) Verbs whose action affects only *part* of the object: as,

I will drink some water, πιομαι ὥδατος.

They clung to safety, εἴχοντο τῆς σωτηρίας.

They shared in the spoil, μετεῖχον τῆς λείας.

Note. These verbs often take the accusative of the whole and the genitive of the part: as,

He will take you by the hand, λήψεται σε τῆς χειρός.

(3) Verbs meaning to *hit or miss, aim at, obtain, make trial of*: as,

He aimed at one thing and hit another,

ἄλλου στοχασθμενος ἐτυχεν ἄλλου.

*He missed the mark, ἥμαρτε τοῦ σκοποῦ.
To obtain indulgence, τυγχάνειν συγγνώμης.*

*They can get neither food nor sleep,
οὔτε σίτου οὔτε ὅπνου δύνανται λαγχάνειν.
They made an attempt upon the wall,
ἐπειράσαντο τοῦ τείχους.*

(4) Verbs of plenty and want : as,

They loaded the ship with timber, ἐγέμισαν τὴν ναῦν ἔβλων.

His books are full of such discussions,

τὰ βιβλία αὐτοῦ γέμει τῶν τοιούτων λόγων.

Far from it, πολλοῦ δεῖ (it wants much).

Almost, δλίγου δεῖ (it wants little).

I need money, δέομαι χρημάτων.

But verbs meaning to fill, also take the dative : as,

The army was filled with sorrow,

τὸ στράτευμα ἐπλήσθη ἀλγεῖ.

(5) Verbs relating to the senses (except sight) : as,

They never tasted liberty, οὐποτε ἐγεύσαντο τῆς ἐλευθερίας.

I smell gold, δοφραίνομαι τοῦ χρυσοῦ.

Note. *Ἄκούω, I hear*, generally takes the genitive of the person and the accusative of the thing : as,

I hear a cry, βοὴν ἀκούω.

I heard him singing, ἤκουσα αὐτοῦ ᾠδοντος.

(6) Verbs relating to the action of the mind : as,

To understand (συνίημε), perceive (αἰσθάνομαι), remember (μέμνημαι), forget (ἐπιλανθάνομαι), desire (ἐπιθυμέω), despise (χαταφρονέω), care for (χήδομαι).

I do not remember the names, οὐ μέμνημαι τῶν ὀνομάτων.

They did not desire empire, οὐκ ἐπεθύμησαν ἀρχῆς.

(7) Verbs that imply comparison : as,

To be superior to (*περιγίγνομαι* or *περίειμι*), *be master of* or *hold* (*χρατέω*), *be inferior to* (*ἡττόμοαι*).

He conquered us, *περιεγένετο ἡμῶν*.

(8) Verbs of *accusing*, *acquitting* and *condemning* : ~~as~~, *take gen of crime*

They accuse him of theft, *αἰτιῶνται αὐτὸν τῆς κλοπῆς*.

He was tried for treason and acquitted,
τῆς προδοσίας ἐφυγε καὶ ἀπέφυγε (*φεύγω*, 1. *flee*,
 2. *be a defendant*).

Katηγορέω, *I accuse*, and *καταγγένωσκω*, *I condemn*, *take the genitive of the person and the acc. of the thing* : as,

They accused him of impiety,
κατηγόρησαν αὐτοῦ τὴν ἀσέβειαν.

= *They spoke impiety against him* (*κατ' αὐτοῦ*).

They condemned him to death,
κατέγνωσαν αὐτοῦ τὸν θάνατον.

= *They judged death against him* (*κατ' αὐτοῦ*).

(9) Verbs followed in English by a causal *for*, *on account of* : as,

I envy you for your wisdom, *ζηλῶ σε τῆς σοφίας*.

(10) The verb *to be* in the sense of *to belong to* : as,

Seamanship is a matter of art, *τὸν ναυτικὸν τέχνης ἐστίν*.

To be one's own master, *ἐαυτοῦ εἶναι*.

This idiom translates the phrases, *It is the part, duty, mark, characteristic of* : as,

It is the part of prudence to remain at peace,
τοῦ σώφρονός ἐστιν ἡσυχάζειν.

EXERCISE 15.

1. Such a one needs nothing. 2. Most people listen with pleasure to abuse of others. 3. It is in any one's power to find fault. 4. The poor imagine that all men despise them. 5. Some they condemned to exile, others to death. 6. They would not even touch his hand. 7. He said that he was holding a wolf by the ears. 8. They will exclude the enemy from the sea. 9. He will rob them first of their freedom and then of their lives. 10. They said they would try the life of virtue. 11. He never forgot the friends of former days. 12. War is not a matter of arms but of money. 13. Is it not likely that the best counsels will emanate from the best men? 14. It is the proof of a great general to conquer the enemy in the field, but of a greater to make a good use of victory. 15. This day will be the beginning of sorrows for Helias.

§ 17. THE DATIVE.

1. The fundamental notion of the dative is rest at or connection with.

2. The English to or for is usually expressed by the dative, except after verbs of motion (§ 22, 7) : as,

He gave pay to the army, μισθὸν ἔδωκε τῷ στρατῷ.

Every man labours for himself, πᾶς ἀνὴρ αὐτῷ πονεῖ.

*Every tyrant is hostile to liberty,
πᾶς τύραννος ἐχθρός ἐστι τῇ ἐλευθερίᾳ.*

Misfortune is common to all, τὸ ἀποτυχεῖν κοινόν ἐστι πᾶσιν.

It is all the same to us, δμοιόν ἐστιν ἡμῖν.

3. Verbs followed in English by with usually take the dative in Greek : as,

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It is all the same to us, δμοιόν ἐστιν ήμῖν.

3. Verbs followed in English by with usually take the dative in Greek: as,

Fight with (*μάχομαι*), *meet with* (*ἐντυγχάνω*), *be angry with* (*ὀργίζομαι*), *find fault with* (*μέρισμα or ἐπιτηδάω*), *charge with* (*ἐγκαλέω*), *associate with* (*όμιλέω*), *confer with* (*εἰς λόγους εἶμι*), *make a treaty with* (*σπένδομαι*), *agree with* (*όμολογέω*), *be delighted with* (*ἡδομαι*).

So too, *On equal terms* (*ἐκ τοῦ ἵσου*), *the same as* (*ὁ αὐτός*): as,

They were on equal terms with us, ○
ἐγένοντο ἐκ τοῦ ἵσου ἡμῖν.

They were armed with the same arms as Cyrus,
ἀπλίσθησαν τοῖς αὐτοῖς Κύρῳ δπλοῖς.

4. The following verbs also govern the dative:

(1) Impersonals: as,

It concerns all, *πᾶσι προσήκει.* ταῦτα μεταβαίνει
You may be happy, *ἔξεστι σοι εὐδαιμονει εἶναι.*

(2) To be in the sense of to belong to: as,

Cyrus had a large palace, *Κύρῳ ἦν βασιλείου μέγα.*

(3) Use (*χρόματα*), trust (*πιστεύω*), obey (*πειθομαι*), follow (*ἐπομαι*), envy (*φθονέω*), please (*ἀρέσκω*), assist (*βοηθέω*): as,

Envy follows virtue, *ὁ φθόνος ἔπειται τῇ ἀρετῇ.*
This pleases the gods, *τοῦτο ἀρέσκει τοῖς θεοῖς.*

5. Cause, manner and instrument are expressed by the dative: as,

He did it from envy, *Ἐπραξεν αὐτὸν φθόνῳ.*

It happened in this way, *ἐγένετο τούτῳ τῷ τρόπῳ.*

He killed him with a sword, *ἀπέκτενεν αὐτὸν ξίφει.*

So too, in (= in respect to) is expressed by the dative: as,

Strong in body, *δυνατὸς σώματι.*

6. The dative is used to denote accompaniment, but only of military forces: as,

He took the field with a large force, ἐστράτευσε πολλῷ στρατῷ.

So too, *They took three ships, crews and all,*
εἷλον τρεῖς ναῦς αὐτοῖς ἀνδράσιν.

This is called the *dative of accompaniment.*

7. A dative is added to comparatives and superlatives to define the degree of difference : as,

Much greater, πολλῷ μείζων.

He was older by a year, ἔνιαντῷ πρεσβύτερος ἦν.

(6) This is called the *dative of difference.*

8. The agent after a passive verb is expressed by the dative, instead of by διπό and the genitive, with

(1) The perfect and pluperfect passive.

(2) Verbs in τέος : as,

This has been proved by me, τοῦτο δεδήλωται μοι.

You must go, ιτέον ἐστί σοι (=it must be gone by you).

9. Time when—when the time is definite—is expressed by the dative : as,

He came on the third day, ἤλθε τῇ τρίτῃ ὥμερῳ.

10. The dative of a personal pronoun is used to denote that the person to whom the pronoun refers has some special interest in the action of the verb : as,

Attend to this, pray, προσέχετε νῦν τούτῳ μοι.

Who among your friends is dead?

τίς τῶν φίλων τέθνηκέ σοι;

This is called the *ethic dative.*

11. The following are idiomatic uses of the dative :

On the right as one sails in, ἐν δεξιᾷ ἐσπλέουντι.

If you wish to hear, εἴ σοι βουλομένῳ ἐστὶν ἀκούειν.

In my judgment at least, ὡς γ' ἐμοὶ κριτῇ.

I have nothing to do with you, οὐδὲν ἐμοὶ καὶ σοι.

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I have nothing to do with you, οὐδὲν ἔμοι καὶ σοι.

EXERCISE 16.

1. They held that a man was not born for himself but for his country.
2. You were in the same place as he was.
3. An exile's property belongs to the state.
4. Men often err through ignorance.
5. He died of the plague in the fourth year of the war.
6. Preparations have been made by both armies.
7. In my judgment at least, her brother is much more skilful.
8. We have nothing to do with him.
9. Has the stranger departed, pray?
10. There is a town on the right as you enter the gulf.
11. People said that the Thebans were approaching with a large army.
12. He thought that the king would fight with us on that day.
13. It is the part of a good citizen to consider what is expedient for his country.
14. He will follow the customs of his own land.

§ 17. THE ACCUSATIVE.

1. The fundamental notion of the accusative is *motion to*.
2. Many intransitive verbs become transitive when compounded with a preposition : as,

Cross (*διαβαίνω*), *coast along* (*παραπλέω*), *transgress* (*παραβαίνω*), *avoid* (*εξισταμαι*), *pursue* (*μέτειμι*), *run away from* (*ἀποδιδράσκω*) : as,

They crossed the river by night,
τὸν ποταμὸν νυκτὸς διέβησαν.

Our ancestors never avoided danger,
οἱ πρόγονοι οὐποτε ἐξέστησαν κινδυνον.

3. Many verbs and verb phrases that are intransitive in English are transitive in Greek : as,

Guard against (*φυλάττομαι*), *swear by* (*ὅμνυμι*), *feel*

confident about (*θαρρέω*), *feel shame before* (*αισχύνομαι*),
feel reverence for (*αιδέομαι*), *feel alarm at* (*φοβέομαι*).

He swore by the gods that he felt no fear of death,
ὤμοσε τὸν θεὸν θαρρεῖν τὸν θάνατον.

4. The adverbs *νή, yes, by* and *μά, no, by* are followed by the accusative : as,

Yes, by Zeus, νή τὸν Δία.

No, by this Olympus, μά τόνδε τὸν Ὄλυμπον.

5. Verbs meaning *to ask for* (*αἰτέω*), *ask a question* (*ἐρωτάω*), *teach* (*διδάσκω*), *conceal* (*κρύπτω*), *deprive* (*ἀφείω*), *put on or off* (*ἐνδύω* or *ἐκδύω*), *say of* (*λέγω*), *do to* (*ποιέω*), take two accusatives in the active, and in the passive the accusative of the thing : as,

Many ask me for food, πολλοί με σκέπτονται.

He teaches the boys nothing, τὸν παιδας οὐδὲν διδάσκει.

They deprived them of their swords,
ἀφείλονται τὰ ξίφη.

They say the worst things of each other,
ἀλλήλους τὰ ξυχατα λέγονται.

He did great injury to the country,
μέρα τὴν πόλιν κακὸν ἐποίησεν.

They were deprived of their swords, ἀφγρέθησαν τὰ ξίφη.

Note. Even verbs that govern the dative and accusative may take an accusative of the thing in the passive : as,

He was entrusted with the office, ἐπετράπη τὴν ἀρχήν.

6. Many verbs are followed by an accusative of kindred form or meaning : as,

They fought a battle and won a victory,
μάχην ἐμαχέσαντο καὶ νίκην ἐνίκησαν.

He was sick with a disease, ἔκαψε νόσον.

This is called the *cognate accusative*.

7. The accusative is joined to nouns, adjectives, and verbs, to limit or define their meaning : as,

They were Greeks in name only,

"Ελλήνες ήσαν τούνομα (= τὸ ὄνομα) μόνον.

He was handsome in person, χαλδὸς δὲν τὸ σῶμα.

What shall I do with him ? τι αὐτῷ χρήσομαι ; (= as to what shall I use him ?).

This is called the accusative of limitation.

8. An accusative is often used as an adverb : as,

Greatly, μέγα (or μεγάλα); for the most part, τὸ πολὺ (or τὰ πολλὰ); at last, τέλος; at all, ἀρχήν (after a negative); in this way, τοῦτον τὸν τρόπον.

9. The accusative is used to denote duration of time and extent of space : as,

He remained there five days, ἐνταῦθα ἔμεινεν ἡμέρας πέντε.

Plataea is seventy furlongs from Thebes,

ἡ Πλάταια ἀπέχει σταδίους ἑβδομήκοντα τῶν Θηβῶν.

EXERCISE 17.

1. Truth will at last prevail.
2. They will teach him this art.
3. He hid his face from us.
4. Has he not had his office taken from him ?
5. They were bound hand and foot (*acc. pl.*)
6. I will put my own cloak upon him.
7. The cavalry crossed the mountains in the middle of winter.
8. The truce lasted three whole months.
9. In this way you will live the best life.
10. Guard against your own friends.
11. The great harbour is forty furlongs from the city.
12. Many slaves ran away from their masters during this war.
13. He did not conceal his opinion from the country.
14. They said that the slave was by descent a Lydian.
15. The Athenians alleged that they were for the most part autochthonous.
16. They have deprived our allies of liberty.
17. It is better to ail in body than in mind.

§ 18. THE PREPOSITION.

1. The meaning of a preposition is largely determined by the fundamental notion of the case that follows it.

Thus, *παρά* is *beside*; but *παρὰ τοῦ ποταμοῦ* is *from (beside) the river*; *παρὰ τῷ ποταμῷ*, *at the river*; *παρὰ τὸν ποταμόν*, *to (or along) the river*.

2. A verb of motion is often followed by a preposition of rest, and *vice versa* a verb of rest by a preposition of motion: as,

He put it in our hands, έθηκεν αὐτὸν ἡμῖν ἐν χερσίν.

He stood beside the pillar, έστη παρὰ τὴν κίονα.

This is called the *pregnant construction* of the preposition.

3. The following prepositions govern the genitive only:

Αντὶ

(1) *'Αντὶ, instead of* : as,

*He became a slave instead of a king,
δοῦλος ἐγένετο ἀντὶ βασιλέως.*

Από

(2) *'Από, from (from the outside of)* : as,

*He came from the city, ἦλθεν ἀπὸ τῆς πόλεως.
They fought on horseback, ἀφ' ἵππου ἐμάχοντο.*

Ἐξ

(3) *'Ex (ἕξ before a vowel), out of, from, on* : as,

*He drove them out of the country,
ἡλασεν αὐτοὺς ἐξ τῆς γῆς.*

*They kept the feast from that time,
ἔξ ἑκείνοις ἐποίησαν τὴν ἱερτήν.*

*They will be on equal terms with us,
ἐξ τοῦ ἔσου ἡμῖν γενήσονται.*

(4) *Πρό, before, in preference to : as,*

*He stood before the house, ἔστη πρὸ τοῦ οἴκου.
Before this war they effected nothing great,
πρὸ τοῦδε τοῦ πολέμου οὐδὲν μέγα ἔπραξαν.
I will not honour man before the truth,
ἀνδρα οὐ τιμήσω πρὸ τῆς ἀληθείας.*

ΠΡΟ

(5) **Ανευ, without : as,*

*He is gone off without us, οἴχεται ἀνευ ἡμῶν.
There were ten thousand hoplites, apart from those in
the garrisons,
μύριοι ἡσαν ὀπλῖται ἀνευ τῶν ἐν τοῖς φρουρίοις.*

ΑΝΕΥ

(6) **Ἐνεκα, for the sake of (put after its case) : as,*

*He flatters the tyrant for gain,
κολακεύει τὸν τύραννον μαθοῦ ἐνεκα.*

ΕΝΕΚΑ

(7) **Ἐξω, outside of : as,*

*The battle took place outside of the walls,
ἡ μάχη ἐγένετο ἐξω τῶν τειχῶν.*

ΕΞΩ

(8) *Μεταξύ, between : as,*

*It was about ten years between this date and that,
μεταξὺ τούτου τοῦ χρόνου καὶ ἑκείνου ἦτη δέκα μάλιστα ἡν.*

ΜΙΤΑΞΥ

(9) *Μέχρι, as far as, until : as,*

*The ground sloped right up to the city,
τὸ χωρίον ἐπικλινέει ἣν μέχρι τῆς πόλεως.*

*Until this time the battle was even,
μέχρι τούτου τοῦ χρόνου ἡ μάχη ἴσοροπος ἦν.*

ΜΙΧΡΙ

(10) *Πλὴν, except : as,*

No one was present except me, οὐδεὶς παρῆν πλὴν ἐμοῦ.

ΠΛΗΝ

4. The following prepositions govern the dative only :

E V

(1) 'Eν, in. (a) In, at (of place or time) : as,

There was at this time in Athens a large supply of young men,

ἐν τούτῳ τῷ χρόνῳ ἐν ταῖς Ἀθήναις πολλὴ νεότης ἦν.

*The Spartans were defeated at Leuctra,
οἱ Λακεδαιμόνιοι ἐντάχθησαν ἐν Λεύκτροις.*

(b) On : as, On the right hand, on the left hand,
ἐν δεξιᾷ, ἐν αριστέρᾳ.

(c) Among : as, He is honoured among gods and men,
τιμᾶται ἐν θεοῖς τε καὶ ἀνθρώποις.

S v V

(2) Σύν (ξύν in old Attic) with, along with : as,

*He was educated with his brother,
ἐπαιδεύετο σὺν τῷ αὐτῷ ἀδελφῷ.*

*They managed his affairs with justice,
τὰ αὐτοῦ ἐπράξαν σὺν τῷ δικαίῳ (= δικαίως).*

*You will do it to your own advantage,
σὺν τῷ σῷ ἀγαθῷ ποιήσεις τοῦτο (= cum commodo tuo).*

5. The following prepositions govern the accusative only :

A V 2

(1) Ἀνά, up. (a) Up : as, Up stream, ἀνὰ ῥόου.

(b) By (distributively) : as, By threes, ἀνὰ τρεῖς.

*They marched at the rate of five parasangs a day,
ἀνὰ πέντε παρασάγγας τῆς ἡμέρας ἐπορεύοντο (§ 14, 4).*

*They stood in companies of one hundred each,
ἀνὰ ἑκατὸν ἐστησαν.*

E , S

(2) Εἰς (εἰς in Thucydides) into. (a) Into or to : as,

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*He threw himself into the fortress,
ἐσέπεσεν ἐς τὸ φρούριον.*

*They sent him to Athens, ἐπεμψαν αὐτὸν ἐς τὰς Ἀθήνας.
To the lower world, ἐς Ἀΐδου (sc. δόμου).*

To the temple of Zeus, ἐς τὸ Διός (sc. οἴερον).

*So too, The ambassadors spoke before the people,
οἱ πρέσβεις ἔλεξαν ἐς τὸν δῆμον.*

(b) *Towards* (of feelings): as,

*They had friendly feelings towards both,
εὔνοιαν εἶχον ἐς ἀμφοτέρους.*

(c) *At, upon* : as,

The ship touched at Samos, ἡ ναῦς ἐσχεν ἐς Σάμον.

*They made descents upon the island,
ἀποβάσεις ἐς τὴν νῆσον ἐποιήσαντο.*

(d) *At, on* (of a point of time) : as,

They came at dawn, ἐς τὴν ἕω ἥλιθον.

*They will arrive by the third day,
ἀφίξονται ἐς τὴν τρίτην ἡμέραν.*

(e) *For* : as,

Prepare for war, ταρασκευάζεσθε ἐς τὸν πόλεμον.

*He did not spend money on any other pleasure,
οὐκ ἐδαπάνα εἰς ἄλλην τινὰ ἥδονήν.*

(f) *With respect to, for* : as,

He is conspicuous for virtue, διαφέρει ἐς ἀρετήν.

(g) *About* (with numerals) : as,

They killed about eight hundred, διέφθειραν ἐς δοκταχοσίους.

(3) *‘Ως, to* (with names of persons only) : as,

They sent an embassy to him, πρεσβείαν ἐπεμψαν ὡς αὐτὸν.

EXERCISE 18.

1. A thick darkness hangs in front of truth. 2. He is a lion among sheep. 3. I was deceived in you. 4. He drew them up on the plain. 5. They came to him four at a time. 6. They brought the city to terms. 7. You shall know in time. 8. This history has been composed as a possession for all time. 9. They came to Argos with arms. 10. Was he fortunate with respect to his children? 11. They killed all the ambassadors except one. 12. They carried everything from the fields into the city. 13. You ate from the same table. 14. Shall we sail up the river? 15. He hid the gold in the earth. 16. They deposited the spoil in the temple. 17. They used waggons instead of a rampart. 18. He will do anything for praise. 19. Few out of a large number were saved. 20. They had war instead of peace. 21. He gave them pay for the fleet. 22. They did not receive him into the city. 23. They fought a battle before the gates. 24. It was about one hundred years from that time. 25. It was about fifty years between the retreat of Xerxes and this war. 26. He sent them to the king. 27. Honour your parents before all men. 28. Nature without education is blind. 29. Remain with us until evening. 30. Without leaders nothing great will be effected.

§ 19. THE PREPOSITION continued.

The following prepositions govern both the genitive and the accusative :

1. *Διά*, through.

(1) WITH GENITIVE. (a) *Through* (of place and time) : as,

He went through the ranks, ήλθε διὰ τῶν τάξεων.

They remained there through the whole night,

διὰ δλῆς τῆς νυκτὸς ἔμεναν αὐτοῦ.

So too, *They were angry with him, δι' ὀργῆς εἶχον αὐτὸν.*

(b) *Through* (of the secondary agent) : as,

*All this they did through your instrumentality,
πάντα ταῦτα ἐποίησαν διὰ σοῦ.*

(c) *At a distance, at an interval of* : as,

*At intervals of ten battlements there were towers,
διὰ δέκα ἐπάλξεων πύργοι ἤσαν.*

*They kept the feast every fifth year,
τὴν ἑορτὴν ἐποίησαν διὰ πέμπτου ἔτους.*

(2) **WITH ACCUSATIVE** : *On account of* : as,

*All this they did on your account,
πάντα ταῦτα ἐποίησαν διὰ σέ.*

*Why did they escape unless through his delay ?
διὰ τοῦ ἀπέφυγον εἰ μὴ διὰ τὴν μέλλησιν αὐτοῦ ;*

2. *Katá, down.* Κατά

(1) **WITH GENITIVE**. (a) *Down from* : as,

They leaped down from the cliffs, ἤλαυτο κατὰ τῶν χρημάτων.

(b) *Down upon* : as,

*He pours water upon his hands,
ζδωρ καταχεῖται κατὰ τῶν χειρῶν.*

(c) *Against* : as,

*They spoke all manner of evil against me,
παντοῖα κακὰ ἐλεῖσαν κατ' ἐμοῦ.*

(d) *Down into, beneath* : as,

He sank into the sea, κατὰ τῆς θαλάσσης κατέδυ.

(2) **WITH ACCUSATIVE**. (a) *Down* : as,

Down stream, κατὰ ρόον.

(b) *Down along, over, through, in* (of place and time) : as,

By sea and land, κατὰ γῆν καὶ κατὰ θάλασσαν.

They wander over the city, πλανᾶνται κατὰ τὴν πόλιν.

There were people in the fields,

ἀνθρωποι ἦσαν κατὰ τὸν ἀγρούς.

This was the most important event that occurred during the war,

τοῦτο κατὰ τὸν πόλεμον μέγιστον ἐγένετο.

(c) *Over against, at* (of place and time), *contemporary with* : as,

They fought opposite the camp,

ἐμάχουτο κατὰ τὸ στρατόπεδον.

They assembled at the specified time,

συνήσαν κατὰ τὸν εἰρημένον χρόνον.

He was contemporary with me, κατ' ἐμὲ ἦν.

(d) *According to, with reference to* : as,

According to Pindar, κατὰ Πίνδαρον.

They sent one hundred ships in accordance with the terms of the alliance,

ἔκατὸν ναῦς ἐπεμψαν κατὰ τὴν συμμαχίαν.

So too : *To the best of one's ability, κατὰ δύναμιν. Public affairs, τὰ κατὰ τὴν πόλιν. Military affairs, τὰ κατὰ πόλεμον. To take by storm, ἐλεῖν κατὰ χράτος. To retreat with all speed, κατὰ τάχος ἀναχωρεῖν. Probably, κατὰ τὸ εἰκός.*

(e) *To be compared with, in proportion to, for* : as,

This is not to be compared with that,

τοῦτο οὐ κατ' ἐκεῖνό ἔστιν.

The arms were too many for the number of the killed,

τὰ δπλα πλείω ἦσαν ἢ κατὰ τὸν νεκρούς.

(f) *By* (distributively) : as, *One by one, καθ' ἕνα. Daily, καθ' ἡμέραν.* *Gradually, κατὰ μικρόν* (little by little).

3. *Μετά*, *with* (of closer connection than *σύν*). μετά

(1) **WITH GENITIVE** : *With, on the side of* : as,

*They fought with us against Thebes,
μεθ' ἡμῶν ἐμαχέσαντο τοῖς Θηβαίοις.*

*They won their empire with great labour,
μετὰ μεγάλων πόνων τὴν ἀρχὴν ἐκτήσαντο.*

(2) **WITH ACCUSATIVE** : *After* : as,

They arrived after the battle, ἀφίκοντο μετὰ τὴν μάχην.

4. *Ὑπέρ*, *above*.

(1) **WITH GENITIVE.** (a) *Above* : as,

*This spot lay immediately above the city,
τοῦτο τὸ χωρίον ἔκειτο ὅπερ τῆς πόλεως εὐθύς.*

(b) *Instead of* : as,

*They put slaves on the ships instead of themselves,
δούλους ἐς τὰς ναῦς ἐβίβασαν ὅπερ ἔαντῶν.*

(c) *On behalf of, for* : as,

They incurred danger for us, ἐκαδύνευον δπὲρ ἡμῶν.

(2) **WITH ACCUSATIVE** : *Above (of measure)* : as,

He was superior to all in strength, ὅπερ πάντας ἦν τῇ φύσει.

This is quite beyond us, τοῦτο παντάπασιν ὅπερ ἡμᾶς ἔστιν.

EXERCISE 19.

1. Dead men, as Plutarch says, do not bite.
2. The older men are now on our side.
3. That was beyond his strength.
4. He is not honoured on his own account, but on account of the distinction of his ancestors.
5. They

will not be so zealous to incur danger for others. 6. He took many ships during the voyage. 7. He is willing to die for his country. 8. They threw themselves down from the wall. 9. There is a harbour just above the ridge. 10. They fled through the city. 11. Rain fell through the night. 12. On this account they were sailing across the sea. 13. Six hundred talents came in yearly. 14. Things at the greatest distance are most admired. 15. I wish to take counsel with you. 16. The battle will be for country and freedom and empire. 17. They were saved through your instrumentality. 18. He was the most powerful man of his time. 19. Others were scattered over the rest of Greece. 20. After the second invasion they were angry with Pericles. 21. They sat down by twos and threes. 22. He left nothing untried against me. 23. These islands lie over against Eubœa. 24. I will reply in his stead. 25. They poured water upon our heads. 26. As far as he is concerned, the day is already won. 27. After this, they ravaged your fields. 28. He lived according to nature and his own judgment. 29. Individually and collectively they assented. 30. That was a calamity too great for tears.

§ 20. THE PREPOSITION continued.

The following prepositions govern the genitive, dative and accusative :

1. *Ἀμφί*, *about* (rarely with genitive or dative in prose). WITH ACCUSATIVE: *About* (of numerals; = *εἰς*, but usually followed by the article) : as,

He was about fifty years old when he died,
ἢν δτε ἐτελεύτα ἀμφὶ τὰ πεντήκοντα ἔτη.

So too, with names of persons : as,

Plato and his school, of ἀμφὶ Πλάτωνα.

2. 'Epi, on.

(1) WITH GENITIVE. (a) On : as,

There were many wounded men on the ships,
πολλοὶ τραυματίαι ἦσαν ἐπὶ τῶν νεῶν.

(b) Over, in charge of : as,

Those at the head of affairs, οἱ ἐπὶ τῶν πραγμάτων.
He remained in the command, ἔμεινεν ἐπὶ τῆς ἀρχῆς.

(c) Off, near : as,

*These islands lie off Chios, αὐταὶ αἱ νῆσοι κεῖνται ἐπὶ Χίου.**He reduced all the parts on the borders of Thrace,*
πάντα τὰ ἐπὶ Θράκης κατεστρέφατο.

(d) To (=on to) : as,

They sailed to Samos, ἐπλευσαν ἐπὶ Σάμου.

(e) By (with reflexives) : as,

They live by themselves, ἐφ' ἑαυτῶν οἰκοῦσιν.

(f) Deep (military term) : as,

He drew them up three deep, διετάξατο αὐτοὺς ἐπὶ τριῶν.

(g) Before (=coram) : as,

He stated on oath before witnesses,
εἶπεν ἐφ' ὅρκου ἐπὶ μαρτύρων.

(h) In the time of : as,

In the days of our forefathers, ἐπὶ τῶν προγόνων.

(i) After (of naming) : as,

He is called after me, κέκληται ἐπ' ἐμοῦ.

(j) On the occasion of, at : as,

You have shown me good-will at many trials,
εὖνοιαν ἐνδέδειχθέ μοι ἐπὶ πολλῶν ἀγώνων.

(2) WITH DATIVE. (a) *On* : as,

The camp was on the mountain,
τὸ στρατόπεδον ἐπὶ τῷ ὅρει ἦν.

Many pride themselves on high birth,
πολλοὶ μέγα φρονοῦσιν ἐπὶ γένει.

(b) *With* : as,

He drank water with his food, ἐπὶ τῷ σίτῳ ὕδωρ ἔπιεν.

(c) *In the power of* : as,

We shall be in the king's power, γενησόμεθα ἐπὶ βασιλεῖ.

(d) *In* : as,

They caught him in the act, ἐπ' αὐτοφάρῳ αὐτὸν ἤλαβον.

(e) *With a view to, for* : as,

We are allies but not for the enslavement of Greece,
σύμμαχοί ἐσμεν ἀλλ' οὐκ ἐπὶ καταδουλώσει τῆς Ἑλλάδος.

(f) *On condition* : as,

They capitulated on the following terms,
συνέβησαν ἐπὶ τοῖσδε.

(3) WITH ACCUSATIVE. (a) *Upon* (after verbs of motion) : as,

He mounted upon horseback, ἀνέβη ἐφ' ἵππον.

(b) *To* : as,

The road leads to Susa, ἡ ὁδὸς φέρει ἐπὶ Σοῦσα.

So too: *To the right,* ἐπὶ δεξιᾷ. *In both directions,* ἐπ' ἀμφότερα. *To exaggerate,* ἐπὶ τὸ μεῖζον κοσμεῖν.

(c) *As far as* : as,

Their territory reaches down to the sea,
ἡ γῆ αὐτῶν καθήκει ἐπὶ τὴν θάλασσαν.

(d) *Against* : as,

They marched against the Persians,
ἐστράτευσαν ἐπὶ τὸς Πέρσας.

(e) *Over, for* (of place and time) : as,

Over a wide space, ἐπὶ πολὺ (or for a long time).
They ravaged the country for the space of ten days,
ἐδήσουν τὴν γῆν ἐπὶ δέκα ἡμέρας.

(f) *For* (=in search of) : as,

He went off to procure another army,
ἀπῆλθεν ἐπ' ἀλλην στρατιῶν.

3. Παρὰ, beside.

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(1) WITH GENITIVE. (a) *From* : as,

They came from the king, ἤλθον παρὰ βασιλέως.

(b) *By* (=διό) : as,

They are filled with wisdom by him,
τῆς σοφίας παρ' αὐτοῦ πληροῦνται.

(2) WITH DATIVE. (a) *At, near, among* : as,

He was educated at my house, ἐπαδεύθη παρ' ἐμοί.
They remained near their ships, παρὰ ταῖς ναوσὶν ἔμεναν.

So too : *At the court of Cyrus, παρὰ Κύρῳ. Before judges, παρὰ δικαστῶν.*

(b) *With* : as,

They had great influence with him, μέγα ἐδύναντο παρ' αὐτῷ.

(c) *In the works of* : as,

In the works of Homer or of Plato,
παρ' Ὁμηρῷ ἢ παρὰ Πλάτωνε.

(3) WITH ACCUSATIVE. (a) *To* (=to beside) : as,

They sent ambassadors to him, πρέσβεις ἔπειμφαν παρ' αὐτὸν.

*They came within a little of perishing,
παρὰ μικρὸν ἥλθον ἀποθανεῖν (= to beside a little).*

So too: *To almost escape, παρὰ μικρὸν διαφυγεῖν.* *To be superior by far, παρὰ πολὺ περιγενέσθαι.* *To esteem as little, as nothing, παρὰ μικρὸν, παρ' οὐδὲν τίθεσθαι.*

(b) *Beyond, contrary to : as,*

That was beyond his strength, τοῦτο ἦν παρὰ δύναμιν αὐτῷ.

*Many things happen contrary to expectation,
πολλὰ γίγνεται παρὰ δόξαν.*

So too: *Undeservedly, παρὰ τὴν δεξιὰν.* *In violation of the laws, παρὰ τοὺς νόμους.*

(c) *Besides : as,*

*It is something else besides all these,
ἔτερόν τι ἔστι παρὰ πάντα τὰῦτα.*

(d) *In comparison with (= prae) : as,*

*In comparison with the other animals we live as gods,
παρὰ τὰ ἄλλα ζῶα ὡς θεοὶ βιοτεύομεν.*

(e) *Because of, owing to (= along of) : as,*

*It was owing to you that this happened,
παρὰ σὲ τοῦτο ἐγένετο.*

(f) *During, at the time of : as,*

*He did not accuse me at the time the crimes were committed,
οὐ κατηγόρησεν ἐμοῦ παρὰ τὰδεικήματα.*

EXERCISE 20.

1. It was not so in my day.
2. We can do it by ourselves.
3. They lost about a thousand men.
4. And on the present occasion the opinion naturally prevailed.
5. Will

they act in violation of the treaty ? 6. This gold they used for their own safety. 7. Many pride themselves upon their wealth. 8. Compared to wisdom, everything else he counted as nothing. 9. I have lived among you during all my life. 10. It will be in their power to attack us. 11. This has happened because of his carelessness. 12. You put up at my house. 13. I went to him for the interest. 14. He mounted upon the wall. 15. They carry loads upon their heads. 16. Cities flourish in time of peace. 17. They made affidavit before the judges. 18. He was restored on specified conditions. 19. God will not accept gifts from the wicked. 20. Unexpected success makes us fools. 21. In the days of the first kings the city rose to a great height of power. 22. He shall be named after his father. 23. This is true even in extreme cases. 24. They went on board and sailed away home. 25. It extended over the greater part of the earth. 26. It was done for your good. 27. They marched against the city. 28. They shall have strength sufficient for their labours. 29. They were scattered over the country in search of plunder.

§ 21. THE PREPOSITION continued.

1. The following prepositions also govern the genitive, dative and accusative :

1. *Περὶ, about.*

(1) WITH GENITIVE. (a) *About, for : as,*

We are not contending for equal stakes,
οὐ περὶ τῶν ἵσων ἀγωνιζόμεθα.

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(b) *About, concerning : as,*

I shall be compelled to speak about myself,
ἀναγκασθήσομαι περὶ ἐμαυτοῦ λέγειν.

(c) *With regard to* : as;

So the matter stood with regard to this affair,
οὕτως ἔσχε περὶ τούτου τοῦ πρᾶγματος.

(d) *About, worth* : as,

The Spartans valued discipline highly,
*οἱ Λακεδαιμόνιοι κύρους περὶ πολλοῦ ἐποιοῦντο (=considered
 it about an important matter).*

So too, with *ποιεῖσθαι*: *More highly*, *περὶ πλέονος*. *Most
 highly*, *περὶ πλείστου*. *Above everything*, *περὶ παντός*. *Little*,
περὶ ὀλίγου.

(2) *WITH DATIVE.* *For* (with verbs of *fearing*) : as,

They feared for the safety of those without,
περὶ τοῖς ἔξω ἔδεισαν.

(3) *WITH ACCUSATIVE.* (a) *About, around, near* (of place
 and time) : as,

There should be sentries around a camp,
φύλακας δεῖ περὶ στρατόπεδον εἶναι.

About the first sleep, *περὶ τὸν πρῶτον ὥπνον*.

He happened to be near the place, *ἔτυχε περὶ τὸ χωρίον ᾖν*.

So too: *Be busy with*, *εἶναι περὶ τι.*

(b) *With regard to, affecting* : as,

They have made a mistake that affects themselves,
ἡμαρτήκασι περὶ ἑαυτούς.

2. Πρός, before.

(1) *WITH GENITIVE.* (a) *Towards, in the direction of* : as,

They are encamped in the direction of Olynthus,
στρατοπεδεύονται πρὸς Ολύνθον.

(b) *Before, in the eyes of* : as,

This is just in the eyes even of the gods,
τοῦτο δίκαιον ἔστι καὶ πρὸς τῶν θεῶν.

Πρός

(o) *By* (in adjurations) : as,

I beseech you by the gods, πρὸς σε θεῶν ἵκετεύω.

(d) *On the side of* (of descent) : as,

*On the father's side he is an Athenian,
Ἀθηναῖός ἐστι τὰ πρὸς τοῦ πατρός.*

(e) *On the side of, for the advantage of* : as,

*This law is for the advantage of the rich,
οὗτος δὲ νόμος πρὸς τῶν πλουσίων ἐστιν.*

(f) *From, at the hands of* : as,

*We suffered shameful treatment at your hands,
αἰσχυστα ἐπάθομεν πρὸς δυῶν.*

(g) *Like* : as,

It is like a woman to do it, πρὸς γυναικός ἐστι τοῦτο ποιεῖν.

(2) **WITH DATIVE.** (a) *Near* : as,

*They fought a sea-fight near the shore,
ἐναυμάχησαν πρὸς τὴν γῆν.*

(b) *Upon* : as,

*They do not fix their minds upon realities,
οὐ πρὸς τοῖς οὖσι (from τὸ δὲ) τὴν διδυοταν ἔχουσιν.*

(c) *In addition to, besides* : as,

In addition to this he was blind, πρὸς τούτοις τυφλὸς ἦν.

(3) **WITH ACCUSATIVE.** (a) *To* : as,

They advanced to the rampart, ἐχώρησαν πρὸς τὸ τεῖχος.

(b) *Towards* : as,

*This island lies towards the North,
ἡδε δὲ νῆσος κεῖται πρὸς ἀρκτον.*

(c) *Against, in reply to* : as,

They fought against him, ἐπολέμησαν πρὸς αὐτόν.
This reply has been made to him, ταῦτα πρὸς αὐτὸν εἴρηται.

(d) *With* (after verbs of *agreeing, &c.*) : as,

They made a treaty with him,
συνδέξας ἐποίησαν το πρὸς αὐτόν.

(e) *With respect to, concerning* : as,

It has nothing to do with Dionysus,
οὐδὲν πρὸς Διόνυσόν ἔστεν.

So too : *Duties towards the gods, τὰ πρὸς τοὺς θεούς.*
Military affairs, τὰ πρὸς τὸν πόλεμον. By force, *πρὸς βίαν.*

(f) *With respect to, for* (of purpose) : as,

They are suitable for the present purpose,
ἐκανά ἔστι πρὸς τὴν παροῦσαν χρεῖαν.

So too : *To speak so as to please or anger, λέγειν πρὸς*
ἡδονὴν ἢ πρὸς δργήν.

(g) *With respect to, according to, in view of* : as,

They deliberated in the light of their present circumstances,
πρὸς τὰ παρόντα ἐβουλεύσαντο.

(h) *Compared with* (=with a reference to) : as,

Compared with their reputation their power was small,
πρὸς τὸ κλέος ἡ δύναμις αὐτῶν μικρὰ ἦν.

(i) *In consequence of* : as,

In consequence of the message he delayed,
πρὸς τὸ ἀγγελμα ἀνέσχεν.

3. *Ὑπό, under.*

(1) **WITH GENITIVE.** (a) *Under, beneath* : as,

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There are courts beneath the earth,
δικαστήρια ἔστιν ὅπο τῆς γῆς.

(b) *By* (of the agent after the passive) : as,

I was wronged by you, ἤδικήθην ὅπὸ σοῦ.

They were overwhelmed by the calamity,
ἐνεγκένθησαν δόπο τοῦ κακοῦ.

(2) **WITH DATIVE.** *Under, under the power of:* as,

The wild beasts are under the dominion of man,
τὰ θηρία δόπο τοῖς ἀνθρώποις ἔστιν.

You will fall into the power of the king,
τενήσεσθε δόπο βασιλεῖ.

(3) **WITH ACCUSATIVE.** (a) *Under* (of motion or extension) : as,

They inhabited the acropolis and the parts beneath it,
φρέσσαν τὴν ἀκρόπολεν καὶ τὰ δύ' αὐτήν.

(b) *About* (of time) : as,

About the same time they sent out one hundred ships,
δόπο τὸν αὐτὸν χρόνον ἐκατὸν ναῦς ἐξέπεμψαν.

2. Prepositions in composition, when their meaning remains unchanged, govern the same case as out of composition; *ἀντί*, however, usually governs not the genitive but the dative: as,

It is ten furlongs from the city,
δέκα σταδίους ἀπέχει τῆς πόλεως.

The piles rose above the sea,
οἱ στοῖχοι ὑπερέσχον τῆς θαλάσσης. But
They held out against him, ἀντέσχον αὐτῷ.

EXERCISE 21.

1. It is like the Spartan character to prefer brevity.
2. Do they fear for the safety of the place? 3. He fixes his mind on something else.
4. There are villages towards the East, West and South.
5. We were the first (§ 48, 5) to resist them.
6. They were at peace with us.
7. Father fought against son.
8. Wherefore were they angry unless in consequence of their defeat?
9. What is it useful for?
10. Compared with *it*, all else is nothing.
11. They fell upon the enemy at once.
12. He came at night-fall.
13. They delayed near the city.
14. We were surrounded by the enemy.
15. It is not large at its source.
16. I have heard nothing about him.
17. He considered honour of no account.
18. Not for all the gold beneath the earth!
19. It was not to their advantage to attack desperate men.
20. Everything is judged according to the result.
21. He was mad with drink.
22. They escaped to the camp.
23. With regard to that, I am at a loss.
24. They were reconciled with one another.
25. He brought the country under his dominion.
26. The contest will be for the noblest prizes.
27. I beseech you by your parents.
28. Many ships were present in addition to our own.
29. His acts do not correspond with his words.
30. It does not concern me.

§ 22. TIME AND PLACE.

1. *Time when*—when the time is indefinite—and *time within which* are expressed by the genitive, whether with or without an attribute: as,

Flowers bloom in the spring, τὰ δυθη ἥρος θάλλει.

He will not come within ten years, οὐχ ἦσει δέκα ἔτῶν.

2. The definite article is used with this genitive after numeral and other adverbs denoting recurrence: as,

Three times a day, τρὶς τῆς ἡμέρας.

Many times a month, πολλάκις τοῦ μηνός.

So too: *Ten talents a year, δέκα τάλαντα τοῦ ἔτους.*

3. Time when—when the time is definite—is expressed by the dative: as,

On that day, ἐκείνῃ τῇ ἡμέρᾳ. On the same night, τῇ αὐτῇ νυκτὶ. In the fourth year, τῷ τετάρτῳ ἔτει.

4. Instead of the dative of definite time, the preposition *ἐν* is used

(1) With all nouns except *day, night, month, year*, and the names of festivals: as, *Meanwhile, ἐν τούτῳ (τῷ χρόνῳ).* *In the same summer, ἐν τῷ αὐτῷ θέρει.*

(2) With all nouns—except the name of festivals—used without an attribute: as,

In the night, ἐν νυκτὶ. But, At the Olympic games, Ὁλυμπίοις.

5. Duration of time is expressed by the accusative: as, *They worked for many days, πολλὰς ἡμέρας εἰργάζοντο.*

6. An ordinal—with or without a demonstrative—is used to denote a period extending up to the present: as, *until now.*

They have been marching ten days,

ἡδη πορεύονται δεκάτην ἡμέραν (ταύτην).

We came out three years ago, ἐξήλθομεν ἔτος τοῦτο τρίτον.

7. Motion to and motion from are expressed by prepositions: as,

He went to Athens, ἤλθεν ἐς τὰς Ἀθήνας.

They fled from Corinth, ἔφυγον ἀπὸ τῆς Κορίνθου.

8. Place where is usually expressed by *ἐν*: as, *At Sparta, ἐν Λακεδαιμονίῳ. But, At Marathon, Μαραθῶν. At Salamis, Σαλαμῖνε. At Plataea, Πλαταιᾶς. At Athens, Ἀθήνῃσι. At Thebes, Θήβησι. At Olympia, Ὁλυμπίασι (Locatives).*

EXERCISE 22.

1. Next day they began to march across the plain. 2. They entered the village by night. 3. At that time our fleet was in the gulf. 4. We defeated the Persians at Marathon in the second year of the seventy-second Olympiad. 5. He dismantled our walls twenty years ago. 6. The same summer they invaded Attica. 7. They were compelled to send a garrison to Eretria. 8. For three days the fleet sailed along the coast. 9. He paid the interest into the bank every month. 10. On the third day he went to Sparta. 11. Many prodigies were seen in the sky at this time. 12. Flowers bloom there even in winter. 13. The place had already been besieged ten months. 14. He fled from Athens to Thebes. 15. He lived at Thebes till his death.

§ 23. COMPARATIVE AND SUPERLATIVE.

1. Comparatives—and words that imply comparison—are followed in Greek by the genitive: as,

Nothing is more shameless than ignorance,
οὐδὲν ἀναιδέστερὸν ἐστι τῆς ἀμαθίας.

A calamity too great for words, πάθος μεῖζον λόγου.
They were twice as numerous as we, διπλάσιοι ἡμῶν ἦσαν.
So too: *He sings better than you,* καλλιον ἔδει σοῦ.

2. The conjunction *ἢ, than,* may be used instead of the genitive and must be used instead of it, if the noun that follows the comparative is already in the genitive or dative: as,

He sells it at less than ten drachmas,
πωλεῖ αὐτὸς ἐλάττονος ἢ δέκα δραχμῶν (gen. of price).
He does more for us than for you, πλειώ ἡμῖν πράττει ἢ δικίν.
Note. ^{*H}*, than,* takes the same case after it as before it.

3. Πλέον, more, and ἐλαττον or μεῖον, less, when used with numerals are usually indeclinable and do not affect the case of the numeral : as,

In less than ten years, ἐν μεῖον δέκα ἔτεσιν.

*They killed more than three hundred,
ἀπέκτειναν πλεῖον δυακοσίους (=amplius duecentos interfecerunt).*

4. The English too, rather, somewhat, very with an adjective are expressed in Greek by the comparative : as,

The answer was rather free, ή ἀπόχρισις ἐλαττερά ἦν.

5. The comparative is often used as in English instead of the positive : as,

*They make the worse appear the better reason,
τὸν γῆτων λόγον κρίεττω ποιοῦσιν.*

The young, the wise, οἱ νεώτεροι, οἱ σοφώτεροι.

It is not good policy to do it, οὐ γάρ ἀμεινον τοῦτο ποιεῖν.

6. Too great for is μεῖζων ἢ κατά with an accusative ; too great to, μεῖζων ἢ ἀστεῖ with an infinitive : as,

A calamity too great for tears, πάθος μεῖζον ἢ κατὰ ὀδάκρου.

A corpse of superhuman size, νεκρὸς μεῖζων ἢ κατ' ἀνθρωπον.

*They are too young to know,
νεώτεροι εἰσιν ἢ ἀστεῖ εἰδέναι.*

7. The superlative is used to express the English very, extremely, &c., with an adjective : as,

He was very fond of learning, φιλομαθέστατος ἦν.

8. The following words are added as intensives to the superlative : πολλῷ, μακρῷ, δή, far ; ὅτι, ὡς, δπως (with or without δύναμαι) ; εἰς ἀνήρ or εἰς τις καὶ ἄλλος, above every one : as,

Far the greatest, πολλῷ μέγιστος οὐ μέγιστος δῆ.

As quickly as possible, ὡς τάχιστα.

I will send as many ships as possible,

πέμψω δὲ πλείστας ναῦς (δύναμα).

He has benefited us more than any man has,

πλεῖστα, εἴ τις καὶ ἀλλος, ὠφέληκεν ἡμᾶς.

9. Other idioms of the comparative and superlative are:

(a) *With more speed than wisdom, ταχύτερα ἢ σοφώτερα.*

(b) *They became more powerful than ever,*

δυνατότεροι αὐτοὶ αὐτῶν ἐγένοντο.

They speak worse than usual, χεῖρον ἔαυτῶν λέγουσιν.

(c) *He was more powerful than any of his predecessors,*

δυνατώτατος ἢν τῶν προγεγενημένων.

(d) *Consider nothing superior to justice, μηδὲν περὶ*

πλέονος ποιοῦ πρὸ τοῦ δικαίου.

(e) *It was cruel to destroy a whole city rather than the guilty, ὥμολον ἢν ὅλην πόλιν διαφθεῖραι μᾶλλον ἢν οὐ τοὺς αἰτίους.*

EXERCISE 23.

1. Silence is better than speech.
2. They were more numerous than brave.
3. He gave more trouble to the enemy than any other general.
4. The task is too great for human strength.
5. The cavalry alone killed more than six hundred.
6. They raised as large a fleet as possible.
7. We killed many times our own number.
8. Nothing is more cruel than envy.
9. It is not bad policy to hear a thing over and over again.
10. Necessity is stronger than Nature.
11. He is too loyal to desert us.
12. He has more wealth than honesty (*use adjs.*)
13. If any one was wise, it was he.
14. He ran faster than I.
15. I have fought with better men than you.
16. We are chosen to help the weak.

§ 24. THE TENSES.

1. The present tense represents an action as going on now : as, *I write* or *am writing*, *γράφω*.

2. The present is used idiomatically

(1) To express an attempt : as,

They are trying to persuade you to desert Athens,
πειθούσαν δρᾶς προδοῦναι τὸν Ἀθηναίον.

This is called the present of the attempt.

(2) In narration, of past time : as,

The same summer they sent out one hundred ships,
τοῦ αὐτοῦ θέρους ἐκπέμπουσαν ἑκατὸν ναῦς.

This is called the historic present.

(3) With adverbs of past time, for the English perfect: as,

I have been doing this for a long time,
τοῦτο πάλαι ποιῶ (= jamdudum hoc facio).

3. "*Hxw, I have come* and *oīχorai, I have gone*, have a present form and perfect meaning; *εἰμί, I shall go*, a present form and future meaning.

4. The imperfect represents an action as going on in past time : as, *I was writing*, *ἔγραψον*.

5. The imperfect is used idiomatically

(1) To express an incomplete, continuous or habitual action : as,

They began to retreat immediately, ἀνεχώρουν εὐθύς.

He used to give them ten drachmas a month,
ἐδίδου αὐτοῖς δέκα δραχμὰς τοῦ μηνὸς.

They continued to lay waste the land for many days,
ἔτεμνον τὴν γῆν ἐπὶ πολλὰς ἡμέρας.

(2) To express an attempt : as,

He tried to back out of his words, ἔξανεγώρει τὰ εἰρημένα.

(3) With adverbs of past time, for the English pluperfect : as, ~~all this for, including with, yesterday.~~

I had been doing it for a long time, τοῦτο πάλαι ἐποίουν.

6. The future represents an action going on in future time : as, *I shall write or be writing, γράψω.*

It is often used as a polite command : as,

This, then, you will do, ταῦτα οὖν ποιήσετε.

7. The aorist represents an action as occurring at some indefinite (*ἀδριστός*) past time : as, *I wrote, ἔγραψα.*

As opposed to the imperfect, which is the tense of description, the aorist is the tense of narration : as,

He went up and began to teach, ἀνέβη καὶ ἐδίδασκεν.

8. The aorist is used for the English pluperfect

(1) When simply marking precedence in time : as,

*They had wished to revolt even before the war,
ἔβουλήθησαν ἀποστῆναι καὶ πρὸ τοῦ πολέμου.*

(2) After *ἐπεί*, *ἐπειδή*, *ὡς*, *ὅτε* (when); *ἐως* and *πρὶν* (till): as,

*When they had raised a trophy they sailed away,
ἐπεὶ ἔστησαν τροπαῖον απέπλευσαν.*

9. The aorist is used for the English present

(1) Of what is just happening : as,

I am amused at your threats, ζαθην ταῖς σαῖς ἀπειλαῖς.

(2) Of what usually happens : as,

*Many things happen unexpectedly,
πολλὰ παρὰ δόξαν ἐγένετο.*

This is called the gnomic aorist.

10. The perfect represents an action as completed now; the pluperfect, an action as completed in some past time: as, *I have written, γέγραψα. I had written, ἐγέγραφεν.*

11. The future-perfect is used

(1) To represent a future action continuing in its effects: as,

*He shall be appointed to command us,
προστετάξεται δρյειν ἡμῶν.*

(2) To represent a future action completed immediately: as,

*Speak and it shall be done immediately,
φράξε καὶ πεπράξεται.*

(3) As the ordinary future of verbs with a perfect-passive form but present meaning: as, μέμνημαι, *I remember*; fut. μεμνήσομαι. Κέχτημαι, *I possess*; fut. κέχτήσομαι.

12. The fut.-pf. act. is expressed by a periphrasis of the pf. part. of the verb and the fut. of *εἰμί*: as,

*If we do this, we shall have done our duty,
ἐὰν τοῦτο ποιῶμεν, τὰ δέοντα πεποιηθότες ἐσόμεθα.*

13. The seven Greek tenses are divided into primary and secondary. Thus:

| | | |
|---------|--------------------------------------|--------------------------------------|
| Primary | Pres. Fut. Perf. Fut.-perf. | Secondary Impf. Aor. Plupf. |
|---------|--------------------------------------|--------------------------------------|

EXERCISE 24.

1. I came, I saw, I conquered. 2. He is now trying to save them. 3. The country was inhabited in the time of Cecrops. 4. They went out and began to shout. 5. They returned to Athens whence they had come. 6. They did not dare to do it till they had killed the king. 7. We began to blockade the city on the seventh day. 8. They will never possess empire. 9. You have come without arms. 10. Your minds will be adorned with all the virtues. 11. They had already been waiting for a long time. 12. A smaller number often defeats a larger. 13. They have made an inroad into our territory. 14. We shall then have been left without friends. 15. He always imposed the severest penalties.

§ 25. THE MOODS.

1. The subjunctive is used in simple sentences

(1) In exhortations, in the 1st pers. sing. and plur. The negative is *μή* : as,

Let us not forget our former friends,
μή ἐπιλαθόμεθα τῶν πρὸν φίλων.

This is called the *hortative subjunctive*.

(2) In questions that imply deliberation : as,

What are we to do ? τι ποιῶμεν ; (= quid faciamus ?)

This is called the *deliberative subjunctive*.

Note. *What ought we to have done ?* is *τι χρῆν ποιεῖν* ;
 (= quid faceremus ?)

The deliberative subjunctive is also used after *βούλεται* or
θέλεται : as,

Do you wish that we should remain ? θέλεται μένωμεν ;

(3) With *μή* in prohibitions, for the imperative : as,

Fear not, μή δείσογε.

Note. If the present is used in prohibitions, the imperative is used ; if the aorist, the subjunctive : as,

Do not steal, μή κλέπτε or μή κλέψῃς.

2. The optative (*εὐχτειχὴ ἐγκλειστις*) gets its name from its use in expressing a wish : as,

May I never be seen in your house, μήποτε ἀφεντην παρ' έμιν.

Its chief use, however, is as a secondary mood to the indicative and subjunctive : as,

I have come to see the fight, ἔχω ήν τὴν μάχην ἴδω.

I had come to see the fight, ἔχον ήν τὴν μάχην ἴδομεν.

Hence the important rule : *The ind. or subj. follows primary tenses ; the optat., secondary* (§ 24, 13).

3. The optative with *ἄν* is used as a weaker future : as,
He will be glad to do it, ἥδεώς ἄν ταῦτα πράττοι.

4. The distinction of time is lost in the dependent moods of the aorist : as, *Know thyself, γνῶθι σεαυτόν.*

Hence, in the dependent moods, while the present marks strictly the *continuance* of an action, the aorist marks simply its *occurrence* and is much more usual than the present : as, *I wish to write, βούλομαι γράψας.* But, *I wish to be writing* (e.g. when he comes), *βούλομαι γράψειν.*

So too : *Do not steal, μή κλέπτε* (of a habit), *μή κλέψῃς* (of a particular act).

5. The idea of time, however, is expressed by the dependent moods of the aorist

(1) In oratio obliqua : as,

He said that he had done it, ἔφη ποιῆσαι, or εἶπεν ὅτε ποιήσειεν (or. recta = *ἔποιησα, I did it.*)

(2) When the participle stands for a main verb (§ 41, 2): as,

He took the money and departed, λαβὼν τὰ χρήματα ἀπῆλθεν.

6. The fut. opt. and pf. opt. are never found but in oratio obliqua after secondary tenses (§ 25, 2): as,

*He said that the cities would revolt,
εἰπεν δὲ αἱ πόλεις ἀποστήσουντο (or. recta = ἀποστήσουνται).*

Note. As opposed to the infinitive, the other moods are called *finite*.

EXERCISE 25.

(Use the moods of the aor. rather than those of the pres.)

1. Shall we speak or keep silent?
2. Let me rest my weary body.
3. Strike but hear.
4. Be ye angry and sin not.
5. Where shall I stand?
6. Let us adorn ourselves with simplicity.
7. He said that he would go away by night.
8. May you be more fortunate than I!
9. Do not do your country this wrong.
10. Where am I to turn?
11. Do you wish that we should go away?
12. I should like to hear you sing.
13. Do not tell me that anything is more wonderful than man.
14. Thereupon he ordered them to give quarter.
15. It was said that they had thrown poison into the cisterns.

§ 26. PASSIVE AND MIDDLE VOICE.

1. The following verbs, though usually active or middle, have often a passive meaning and are followed by διό with the genitive of the agent: *ἐκπιπτω*, am banished; *ἀποθνήσκω*, am killed (pass. of *ἀποκτείνω*); *φεύγω*, am put to flight (or prosecuted); *δλίσκομαι*, am taken (pass. of *ἀρέω*); *κείμαι*, am placed (pass. of *τιθημι*). Cf. *σύγκειμαι*, am composed and *δέάκειμαι*, am disposed).

2. The following verbs have two perfects in the active

§ 41, 2) :

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in oratio

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voice, one a perfect active in meaning, the other a present passive:

| | 1st pf. | 2nd pf. |
|-------------------------|-------------------|--|
| <i>ἀνοίγωμι, open</i> | <i>ἀνέῳχα.</i> | <i>ἀνέῳχα, stand open.</i> |
| <i>ἐγέιρω, waken</i> | <i>ἐγέγερχα.</i> | <i>ἐγέγερχα, am awake,</i> <i>watch (over, περί).</i> |
| <i>δλλωμι, destroy</i> | <i>δλλάλεχα.</i> | <i>δλλάλα, perish.</i> |
| <i>πήγνυμι, fix</i> | <i>πήγνηχα.</i> | <i>πέπιγχα, am fixed, frozen.</i> |
| <i>χατάργυμι, break</i> | <i>χατάργηχα.</i> | <i>χατάργηχα, am broken.</i> |

3. The middle voice represents

(1) An action performed by the subject upon himself: as,
I teach myself geometry, διδάσκομαι τὴν γεωμετρίαν.

This is called the *reflexive use of the middle*.

(2) An action performed by the subject for himself: as,
He chooses war, αἱρεῖται τὸν πόλεμον (= takes for himself).

(3) An action which the subject gets performed for himself: as,

I have my children taught geometry,
διδάσκομαι τοὺς παῖδας τὴν γεωμετρίαν.

4. The true reflexive use of the middle is rare unless where the verb gets a new meaning in the middle voice.
Thus,

He praised himself, is ἐπήνεσεν ἑαυτόν.

He killed himself, ἀπέσφαξεν ἑαυτόν.

It is found in the following:—

πείθω, persuade, M. obey ; λούω, wash, M. bathe ; στέλλω,
send, M. go ; παύω, make to cease, M. cease ; πορεύω, make
to go, M. go : περιάω, make to cross, M. cross ; τίλλω,
pluck, M. tear the hair, mourn ; ἐπιτίθημ, place on, M.
attack ; ἀπέχω, keep off, M. abstain ; τίκω, melt, M. pine ;
φαίνω, show, M. appear ; ζειμάω, huff, M. sleep ; φοβέω,

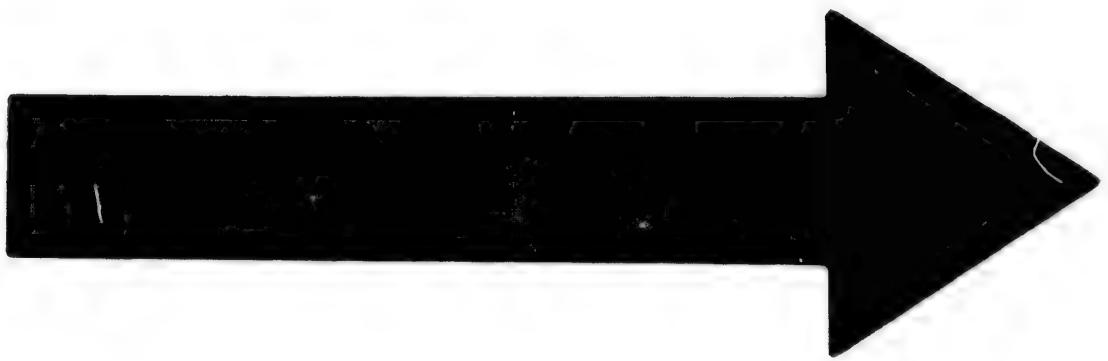
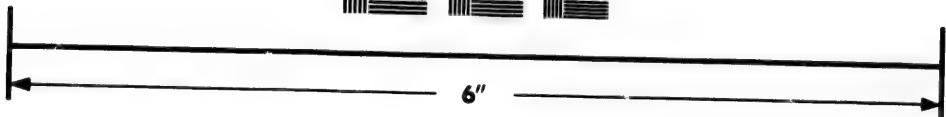
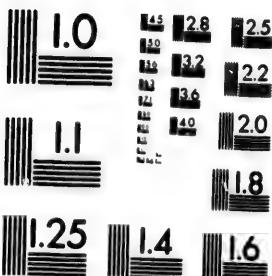


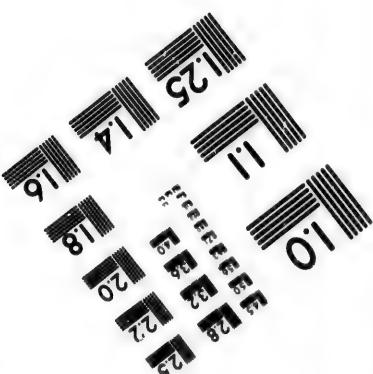


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frighten, M. fear; *ἴστημι*, place, M. stand; *ἐπεῖχω*, make to hasten, M. hasten; *ἀπαλλάσσω*, make to remove, M. remove, depart; *πήγνυμι*, fix, M. congeal; *λανθάνω*, escape notice, M. forget; *ἄρδιλλω*, adorn, M. plume oneself; *βουλεύω*, advise, M. take counsel.

EXERCISE 26.

1. They have all been banished from the country.
2. Firm ice had formed upon the river.
3. He frightened others, even though afraid himself.
4. The stag bathed in the lake.
5. Do you wish us to abstain from all pleasures?
6. He said that all revelry would cease.
7. Do not pine away with sorrow for the child.
8. Do you think they are watching over our safety?
9. The gates of the temple stood open night and day.
10. My head is broken.
11. Shall we never persuade you to obey us?
12. Standing there, they erected a trophy.
13. He wished to take counsel with us.
14. Do not plume yourself upon your name.
15. He was put to death by his countrymen.
16. May all men so disposed speedily perish!

§ 27. THE MIDDLE continued.

1. The middle is often used to express that the subject performs an action for himself: as, *αἴρω*, take, M. *take for myself*, choose; *αἴρω*, raise, M. *take on oneself*, undertake; *μισθώω*, hire out, M. *hire for oneself*; *σπένδω*, pour a libation, M. *make a truce*.

So too: *θεῖναι νόμους*, enact laws (for others); *θέοθαι νόμους*, enact laws (that one must obey oneself).

2. The middle is occasionally used, also to express that the subject gets an action performed for himself: as,

ποιῶμαι, have made ; δεδάσκομαι, have taught ; γράφομαι, prosecute (= have a name entered before the archon).

3. The following middle verbs use the aor. pass. instead of the aor. mid. : *φοβέομαι, fear, ἐφοβήθην, I feared ; ςυριάσσωμαι, sleep, ἔχομαιθην, I slept ; κλίνωμαι, lie, ἔκλιθην, I lay ; ἀσκέομαι, practise, ἤσκήθην, I practised ; δέομαι, ask, ἔδειθην, I asked ; περασώμαι, cross, ἔπερασμόθην, I crossed ; μέμρισσομαι, blame, ἔμεμρισθην, I blamed ; ἀπαλλάξσομαι, depart, ἀπαλλάξθην, I departed or got rid of.*

4. The following futures are middle in form but passive in meaning : *τιμέσσομαι, I shall be honoured ; ὁφείξσομαι, I shall be aided ; θρέψσομαι, I shall be reared ; φυιάζσομαι, I shall be guarded ; ὄμολογόσσομαι, I shall be confessed.*

5. The following verbs are true deponents : *δέχομαι, receive ; γίγνομαι, become ; μάχομαι, fight ; μαίνομαι, am mad ; ἔδομαι, rejoice ; αἰσθάνομαι, perceive ; ἀσπάζομαι, welcome ; βούλομαι, wish (1 a. ἔβουληθην).*

EXERCISE 27.

1. Their names will always be honoured by this country.
2. He practised all the virtues.
3. They have had a bronze statue of him made.
4. On the third day they crossed the river.
5. Besides this, the gods have ordained unwritten laws for man.
6. They made a truce with us for (*ἐπι* + *acc.*) fifty years.
7. Will they undertake to make war against us?
8. Solon enacted laws for the Athenians.
9. Which of the two are we to blame for (*gen.*) this disaster?
10. Do you want us to prosecute him for theft?
11. You will be aided more by few than by many.
12. We begged them to depart from the country.
13. They are too wise to choose war instead of peace.
14. Remember that the half is often more than the whole.
15. I do not think that we shall sell our freedom cheaply.

§ 28. THE PARTICLE 'AN.

1. The particle *ἀν* may be used with the indicative, subjunctive, optative, infinitive or participle.

2. **An* is used with the impf. or aor. ind. to denote a result depending upon some condition expressed or implied : as,

You would be making a mistake, ἥμαρτανες ἀν.
That would never have happened, τοῦτο οὐποτ' ἐγένετο ἀν.

**An* { + impf. ind. = would now (or then).
+ aor. ind. = would have.

3. **An* joined to pronouns and introductory particles has the force of *ever* and takes the subjunctive : as, *δεὶς ἀν*, *whoever* ; *δταν (= δτε + ἀν)*, *whenever* ; *ἐὰν (= εἰ + ἀν)*, *if ever* : as,

He puts to death whomsoever he catches, δν ἐλη θαφθείρει.

*Whenever he comes, I will go away,
δταν ἐκεῖνος ἔλθῃ, ἐγὼ ἀπειμ.*

*If ever he does this, he is punished,
εὰν τοῦτο πράττῃ, κολάζεται.*

Note. After a secondary tense, the subjunctive usually becomes optative and the *ἀν* is dropped : as,

*Whenever he came, I went away,
δτε ἐκεῖνος ἔλθοι, ἐγὼ ἀπήσω.*

*If ever he did this, he was punished,
εὶ τοῦτο πράττοι ἐκολάζετο.*

This is called the optative of indefinite frequency.

So too : *I will wait till it is opened, μενῶ ἔως ἀν ἀνοιχθῇ.*
I waited till it was opened, ἐμενον ἔως ἀνοιχθείη.

4. **An* with the opt. is used as a weaker or a conditional future : as,

I should like to see it, τοῦτο ἡδέως δν ἰδοιμ.

*The laws will not make us good,
οι νόμοι οὐκ δν ἡμᾶς ἀγαθοὺς ποιήσειαν.*

Hence, too, the opt. with ἀν is used as a polite imperative : as,

Go in, please, χωροῖς δν εἰσω.

5. *Ἄν is used with the infinitive or participle where, in a finite construction, it would be used with a finite mood : as,

They thought that they should take the city, ἐνόμισαν δν ἔλειν τὴν πόλην (Finite construction = ἔλοιπεν δν, we shall take). They knew that they should conquer, ἐγνώσαν δν χρατήσαντες (Finite construction = χρατήσαιμεν δν, we shall conquer).

6. *Ἄν is usually placed near the beginning of the sentence, and may, if the sentence is long, be repeated with the verb to which it belongs : as,

For evidently, if I did this, I should be teaching you not to believe in the existence of the gods, σαφῶς γάρ δν ἔγώ τόδε ποιῶν θεοὺς δν δεδάσκοιμι μὴ νομίζειν ὑμᾶς εἶναι.

EXERCISE 28.

1. I should like to understand this language.
2. You will never find a better man.
3. I should not be so happy now.
4. No judge would have condemned him to death.
5. If ever they stole, they were banished.
6. It would not have happened without a cause.
7. Whenever we are angry, we are mad.
8. Call no one happy until his life is ended.
9. Some would have guessed one thing, others another.
10. Whenever they advanced, we retreated.
11. There is no one whom I should be more eager to hear.

12. He said that he would have preferred death itself.
 13. We thought that the town would have been taken.
 14. Who would have been found base enough to betray him?

§ 29. FINAL AND OBJECT CLAUSES

AND VERBS OF FEARING.

1. Clauses introduced by *ἴνα*, *ώς* or *ὅπως*, *in order that*, expressing an end or purpose (and therefore called *final clauses*) take the subjunctive after primary tenses and the optative after secondary. The negative is *μή*: as,

I have come to see the battle, ἵκω ἵνα τὴν μάχην ἴδω.

I had come to see the battle, ἤκον ἵνα τὴν μάχην ἴδοιμι.

2. The subjunctive, however, is used instead of the opt. in final clauses when, for the sake of vividness, the past is to be represented as present: as,

He went abroad that he might not be compelled to abrogate any of his laws, ἀπεδήμησεν ἵνα μή τινα τῶν νόμων ἀναγκασθῇ λῆσαι.

This is called *graphic sequence*.

3. The ind. of the secondary tenses is used after final conjunctions to express an *end unattained*: as,

They should have held an investigation in order that we might have got rid of him, χρῆν ζητεῖν αὐτὸνς ἵνα ἀπηλάγηθε τούτου.

This idiom will translate the English *in which case we might*, &c.

4. Verbs meaning to *take care*, *strive*, *effect*, are followed by *ὅπως* and the future indicative. The negative is *μή*:

*The law takes care that this shall not occur,
οὐ νόμος ἐπιμελεῖται ὅπως τοῦτο μὴ γενήσεται.*

δε used till Latin cui
infinitive in construction like Lat antecedent
τιμως τοι inf. = Lat et secundum
Cicero Tert. 77.
antecedent with object as;

The clause introduced by δπως is called an object clause.
The opt. takes the place of the ind. after secondary tenses ;
but in graphic sequence the ind. remains unchanged : as,

*They were taking steps to bring over the city, ἐπραττον
δπως την πόλιν προσποιήσονται* (or—in graphic sequence—
προσποιήσουσιν).

5. When used in commands or exhortations, the verb
meaning to take care may be dropped before δπως : as,

See that ye be men, δπως ξεσθε ἀνδρες.

6. Verbs of fearing usually take the subjunctive after
primary tenses and the opt. after secondary. That or lest
after verbs of fearing is μη and that not, μη οὐ : as,

I fear that he will die,

φοβοῦμαι μη θάνη (= vereor ne moriatur).

I fear that he will not die,

φοβοῦμαι μη οὐ θάνη (= vereor ut moriatur).

I was afraid that he would die,

ἐφοβήθην μη θάνοι (or—in graphic sequence—θάνη).

7. The past ind., however, is used after verbs of fearing
when they refer to a fact ; and the fut. ind. with μη or δπως
μη, when the fear is regarded as likely to be realised : as,

I am afraid he was speaking in jest,

φοβοῦμαι μη παίζων ἔλεγεν.

I am afraid we shall find that this is true,

φοβοῦμαι μη (or δπως μη) εὑρήσομεν τοῦτο ἀληθές εἶναι.

8. There is danger that, κινδυνός εστι μη, I am on my
guard lest, φυλάκτοραι μη and I suspect that, δποπτεύω μη
take the construction of verbs of fearing : as,

There is danger that they will side with the enemy,

κινδυνός εστι μη γένωνται μετὰ τῶν πολεμίων.

EXERCISE 29.

1. See that ye be worthy of your liberty. 2. I am afraid that men love themselves more than their neighbours. 3. He thought he needed friends, that he might have fellow-labourers. 4. The gods gave them sleep, that they might rest from their daily labours. 5. Do not be afraid that you will not be more fortunate than I. 6. They took care that the better men should rule the worse. 7. There was no danger that the place would be taken. 8. I was afraid that my head was broken. 9. In order to deceive the enemy, they began to retreat. 10. He will take care that we do not escape his notice. 11. They will break down the bridge, in order that we may not cross the river. 12. He managed that the army should not be tortured with hunger and thirst. 13. He ought to have called in witnesses, in which case we might have referred to them. 14. They took care that we should not only promise but perform.

§ 30. THE CONDITIONAL SENTENCE.

1. The *if*-clause of the conditional sentence is called the *protasis* ($\pi\tau\omega\tau\epsilon\iota\nu\omega$); the main clause, the *apodosis* ($\alpha\pi\omega\delta\omega\mu$, refer). The negative of the protasis is *μή*, of the apodosis *οὐ*.

2. Three classes of conditional sentences are to be distinguished :

(1) Those in which nothing is implied with regard to the fulfilment of the condition. These take the ind. in both clauses : as,

If he has anything, he gives it, εἴ τι ἔχει, δίδωσιν.

If he had anything, he gave it, εἴ τι εἶχεν (or ἔσχεν), ἐδίδου (or ἐδώκεν).

(2) Those in which the fulfilment of the condition is referred to the future. Of these there are two types :

(a) Where the condition is regarded as likely to be fulfilled : as,

If he has (old Eng. shall have) anything, he will give it,
ἴαντι τις έχει, δώσει.

Here ἴαντι with the subjun. is used in the protasis, the fut. ind. in the apodosis.

(b) Where the condition is regarded as unlikely to be fulfilled : as

If he should (were to) have anything, he would give it,
εἰ τις έχει, δοῖται.

Here εἰ with the opt. is used in the protasis, the opt. with δοῖται in the apodosis.

(3) Those in which the condition is contrary to fact. Of these also there are two types :

(a) Where the condition is referred to the present : as,

If he had anything (now), he would give it,
εἰ τις εἶχεν, δίδοιται.

Here the imperfect ind. is used in the protasis, the impf. with δοῖται in the apodosis.

(b) Where the condition is referred to the past : as,

If he had had anything, he would have given it,
εἰ τις εἶχεν, ἔδωκεν.

Here the aor. ind. is used in the protasis, the aor. with δοῖται in the apodosis.

Note 1. Conditional sentences of the first type under class (3) may, however, express action continued in past time : as,

If he had had a fleet, he would have commanded the islands,
εἰ ναυπιχόται εἶχε, τῶν νήσων ἐκράτει.

Note 2. In conditional sentences of class (3), the protasis may refer to the present and the apodosis to the past or *vice-versa*: as,

If they were wise (now), they would not have done it,
εἰ σοφοὶ ήσαν, οὐκ ἀνταποίησαν.

3. The conditional sentences of the form: *If ever he has anything, he gives it, εἰδέν τι ἔχει, δίδωσιν*, and *If ever he had anything, he gave it, εἴ τι ἔχοι, ἐδίδον*, fall under § 28, art. 3.

Note. The verb of the apodosis in the latter type is usually—because of its frequentative force—in the impf.

TABLE OF CONDITIONAL SENTENCES.

- (1) SIMPLE PRES. AND PAST CONDITIONS. (Nothing said as to fulfilment of condition)—Ind. in both clauses.
- (2) FUTURE CONDITIONS. (a) *More vivid fut.* (condition regarded as likely to be fulfilled. English sign, *shall* or *will* in apod.)—'Εάν + subjun. in protasis and fut. ind. in apod. (b) *Less vivid fut.* (condition regarded as unlikely to be fulfilled. Eng. sign, *should* or *were to* in protasis)—Εἰ + opt. in protasis and opt. + ἀν in apod.
- (3) CONDITIONS CONTRARY TO FACT. (a) *Referred to pres.* (Eng. sign, *now*, expressed or implied in each clause)—Impf. ind. in protasis and impf. + ἀν in apod. (b) *Referred to past* (Eng. sign, *should*, or *would*, *have* in apod.)—Aor. ind. in protasis and aor. + ἀν in apod.

For a full account of the conditional sentence, see Goodwin's "Greek Moods and Tenses," from which the above remarks are mainly taken.

EXERCISE 30.

1. If he had not spoken through an interpreter, we should not have understood him. 2. If he were to do it,

I should be very glad. 3. If tears were a remedy for sorrow (*gen.*), we should buy tears with gold (*gen.*) 4. If you attempt many things, you will do none well. 5. If the bow were always bent, it would break. 6. If (ever) a man confers a favour, he should forget it immediately. 7. If this country had been wise, it would never have undertaken such a war. 8. If the enemy do this, we shall deprive them of their ships. 9. If he had done it, he would have despised himself. 10. If the ice were firm, we should cross the lake. 11. If we had not given quarter, all would have been killed. 12. If we should surrender on such terms, we should be mad.

§ 31. 'EI WITH VERBS OF EMOTION.

Ei with the indicative is used for *ὅτι, that*, after verbs expressing emotion : as, *Wonder* (*θαυμάζω*), *be ashamed* (*αισχύνομαι*), *be indignant* (*ἀγανακτέω*), *be satisfied* (*ἀγαπῶ*), *be dreadful* (*δεινὸν εἰναι*). The negative is *μή*. E. g.

I am surprised that you hesitate, *θαυμάζω εἰ δοκεῖτε.*

I am indignant that I am not able to come,
ἀγανακτῶ εἰ μὴ οἷός τ’ εἰμὶ ἐλθεῖν.

He is not satisfied with escaping punishment,
οὐκ ἀγαπᾷ εἰ μὴ δίχην ἔδωκεν.

EXERCISE 31.

1. I am surprised that they were not angry with us. 2. It was a dreadful thing that he did not appear. 3. He was not ashamed that he was bringing a false charge against me. 4. If you associate with the idle, you will become idle yourself. 5. If we conquer them in one more battle, we shall be undone (2 *pf.*) 6. If those who (§ 3. 1) have been disappointed were to die, all would die. 7. If I had obeyed the doctor, I should not now be ill. 8. He would have remained three days at Athens, if they had asked him to do it. 9. No

country would be safe unless the citizens obeyed the laws.
 10. If he were here, we should teach him geometry. 11. If he had more foresight and less passion, he would succeed more easily. 12. If he ever received a favour, he never forgot it. 13. If he had not been a good servant, he would never have been a good master. 14. If they had feared their general more, they would have feared the enemy less. 15. If we despise the artist, we shall not be delighted with the work.

§ 32. THE RELATIVE.

1. The common correlatives are :

He... who, οὗτος... ὁς (Lat. *is... qui*) ; *as great,.. as, τοσοῦτος.... δσος* or *ὅς* (Lat. *tantus.... quantus*) ; *such... as, τοιωῦτος.... όλος* or *ὅς* (*talis... qualis*) ; *as old... as, τηλευτος.... ἔλεκος* and *all... who, πάντες.... δσοι*.

Instead of *τοσοῦτος*, *τοιωῦτος* and *τηλευτος* respectively, *τοσόσδε*, *τοιόσδε* and *τηλεύσδε* are used. (§ 11, 2).

E. g. *You say such things as no one else would say, τοιαῦτα λέγεις δὲ οὐδεὶς ἄλλος δν λέγειεν.*

2. The case of the relative is determined by the verb of its own clause; its gender, number and person by the antecedent : as,

This is the man whom you saw, οὗτός εστιν δν είδες.

3. The antecedent may be put (without the article) in the relative clause or—if a demonstrative—omitted : as,

This is the man whom you saw, οὗτός εστιν δν είδες ἄνδρα.

4. When the relative connects two nouns of different gender, it usually agrees with the latter : as,

*The sword which they call scimitar,
τὸ ξίφος δν ἀχεινδην καλοῦσιν.*

... When the antecedent is omitted
the relative takes its case.

5. A relative referring to two or more antecedents agrees, if the antecedents are the names of persons, with the more worthy gender; but, if the antecedents are the names of things, the relative is in the neuter plural or agrees with the last: as,

*The men and women who are near,
οἱ ἄνδρες καὶ γυναικες οἱ σχεδόν εἰσιν.*

They got rid of the wars, dangers and confusion into which we are fallen, ἀπέλλαγησαν πολέμων καὶ καθάρων καὶ ταραχῆς εἰς ἂ (or ἥ) κατέστημεν.

6. When the antecedent is in the genitive or dative, the relative—if in the accusative—is usually attracted into the case of the antecedent: as,

*We will obey the leader whom he sends us,
πεισόμεθα τῷ ἡγεμόνι φύ δν πέμψῃ.*

This is called Attic attraction.

The antecedent may be put in the relative clause or—if a demonstrative—omitted: as,

He came with the force he had, ἤλθε σὸν ἢ εἶχε δυνάμει.

I use what I have, χρῶμαι οἵς ἔχω (=τούτος ἂ).

*They will forget what they suffered,
ἐπιλήσσονται ὅν ἔπαθον (=τούτων ἂ).*

7. "Εστιν οἵ (=there are who) some, is treated as one word and the pronoun declined: as,

Some say, ξστιν οἵ λέγουσιν.

Some they wounded, ξστιν οἵς ξτρωσαν.

So too: Sometimes, ξστιν ὅτε. Somewhere, ξστιν ὅπου.
Somehow, ξστιν ὅπως. No how, οὐκ ξστιν ὅπως (=it is impossible that): as,

It can not be that he will do it, οὐκ ξσθ' ὅπως ταῦτα ποιήσει.

8. "Οστις is used

(1) For whoever, any one who (Lat. quisquis) : as,

Whoever you are, you will be punished,
οστις εί, δώσεις δίκην.

He has suffered no harm whatever,
πέπονθεν οὐδὲν διωνύ (Lat. ne tantillum quidem).

(2) As an emphatic relative : as,

The city which is there, ἡ πόλις ἣτις ἔχει ἐστιν.

9. All who is πάντες δοοι or εἰ τις : as,

All those who were taken, were killed,
πάντες δοοι (or εἰ τινες) ἐλήφθησαν ἀπέθανον.

10. He how, the man how, any one who, with a finite verb,
are expressed—if the antecedent is unemphatic—by the
article with the participle : as,

The man who first corrupted the people, was the man who
first entertained them, ὁ πρῶτος ἐστινσας, πρῶτος διέφθειρε
τὸν δῆμον.

Note. The relative is never omitted in Greek as in English : as,

I enjoy the good things I have, ἀπολαύω ἀν ἔχω ἀγαθῶν.

EXERCISE 32.

1. He took what he needed.
2. Do not deprive the country of the territory she has acquired.
3. He is a fool, whoever he is.
4. I spoke in the language I understood.
5. They killed all whom they met.
6. Those who were chosen to enact laws, have broken the very laws they were chosen to enact.
7. If he were here, he would not admire those who transact the affairs of this country.
8. Some of our cities have been destroyed.
9. I am afraid that we

sometimes make mistakes. 10. If we had obeyed the general who was set over us, we should have conquered them.
 11. There is no mark by which to distinguish the wicked.
 12. If he had the ten drachmas which he received as a gift, he would give us something.

§ 33. THE RELATIVE continued.

1. The phrase *οἷος σὺ ἀνὴρ, a man like you*, is treated as one word but each part declined : as,

He gratifies a man like you, χαρίζεται οἷψ σοὶ ἀνδρί.

I praised men like you, ἐπήγνεσα οἴους δμᾶς ἀνδρας.

2. The antecedent is occasionally attracted into the case of the relative : as,

*The property which he left was not worth much,
τὴν οὐσίαν ἦν κατέλιπεν οὐ πολλοῦ ἀξία ἦν.*

This is called *inverse attraction*.

It is found in the phrase *οὐδεὶς δύτις οὐ, every one* : as,

*There was no one he did not deplore,
οὐδένα δύτινα οὐ κατέκλωσεν.*

*There was no one he did not despise,
οὐδενὸς δτον οὐ κατεφρόνησεν.*

3. The ind. is the regular mood of the relative clause in oratio recta : as,

*I am bringing a man whom you must imprison,
ἀνδρα ἄγω δν εἰρῆσαι δεῖ.*

They told what they had heard, ἔλεξαν δ ἤκουσαν.

But after secondary tenses the opt. is used in the relative clause :

(1) To express indefinite frequency (see § 28, 3) : as,

Whatever he got he destroyed, δ, τι λάβοι διέφθειρεν.

// (2) In oratio obliqua, for the pres., fut., and perf. ind. of oratio recta: as,

He said that he was bringing a man whom they must imprison, εἴπεν δὲ τι ἀνδρα δῆοι δὲ εἰρῆσαι δέσοι.

||| Note. The impf., aor., and plpf. of oratio recta remain unchanged in a relative clause in oratio obliqua: as,

He said they told what they had heard,
εἴπεν δὲ λέξειαν δὲ ἤκουσαν.

They expected that those whom they had sent for would meet them, ἡλπίζον τούτους οὓς μετέπεμψαν ἀπαντήσεσθαι.

4. The regular negative of the relative clause is οὐ, but μή is used when the clause has a conditional force: as,

What I do not know, I do not think I know, ἀ οὐκ οἶδα, οὐκ οἴομαι εἰδέναι (ἀ μὴ οἶδα = if there is anything which I do not know).

5. The verb of a conditional relative clause is assimilated:

(1) To the subjunctive or optative, if the leading verb is subjunctive or optative.

(2) To a secondary tense of the indicative, when the leading verb is a secondary tense of the indicative with δν: as,

I shall be glad if all who can will do it, ισθήσομαι ἐὰν πάντες δοσοι δν δύνωνται τοῦτο ποιῶσιν.

(Note. If the assimilation is to the subjunctive, δν is added).

I would give whatever he demands, δοίγη δν δ, τι αἰτοῖη.

I would have done what I could, ἔπραξα δν δ ἐδυνάμην.

6. The relative is used in Greek as in Latin—though much more rarely than in Latin—to express (a) cause, (b) purpose, (c) result. But the indicative—and not, as in

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άργυρον.

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use, (b)

as in

Latin, the subjunetive—is the mood of the relative clause : as,

(a) *You did well to do it, καλῶς ἐποίησας ὅς γε ταῦτα ἔπραξας* (cause; *ὅς*=because you; *γέ* is usually added to the relative).

They congratulated the mother on having such children, οἵμαχάρεζον τὴν μητέρα οἷων τέκνων ἐκύρωσεν.

(b) *Send a man to the city to make the announcement, πέμψον τινα ἐς τὴν πόλιν ὃς ταῦτα ἀγγελεῖ* (purpose).

Note. The verb of the relative clause of purpose is fut. ind., or—after a secondary tense—fut. opt.

(c) *No one is so silly as to be ignorant of this, οὐδεὶς οὖτως εὐηθῆς ἐστιν ὅστις ταῦτα ἀγνοεῖ* (=ώστε ταῦτα ἀγνοεῖν).

7. The relative with *ἄν* and the aorist subjunctive, is used for the English present with a future or future-perfect force : as,

Whatever he takes he destroys, οἱ τις ἄλλοι διαφθείρει.

Note. After a secondary tense the subjun. becomes opt. and the *ἄν* is dropped.

8. The relative is not repeated in Greek. If the syntax demands a change of case, *αὐτὸς* is used instead of the relative in the second construction : as,

He was a king whom all loved and served, βασιλεὺς τις ἦν πάντες ἐφίλουν καὶ δημόρετον αὐτῷ.

9. The use of the relative as a connective—so common in Latin—is rare in Greek : as,

Saying this he departed, ταῦτα εἰπὼν ἀπῆλθεν (=Quae quum dixisset, abiit).

EXERCISE 33.

1. There was no one whom he did not wish to serve.
2. He was a man who lived among us and whom all loved.
3. This is the object he pursues and for the sake of which he performs every act.
4. They obtained what they asked.
5. Let us make them rulers of the country we conquer.
6. How can you know what you have no experience of?
7. He will do (*opt.* + *άντα*) whatever he wishes.
8. We were invited to see the house they had built (*aor.*).
9. He does not believe what he does not see.
10. They had arms with which to defend themselves (*purpose*).
11. I should have lost some of the many friends I had.
12. He said that they would obey anyone whom [§ 33, 3, (1)] the city appointed.
13. They resolved to choose thirty men who should draw up laws (*purpose*).
14. No one was so hard-hearted as to remain.
15. If he had despised men like you, he would not have been so great.
16. You are asking what is unreasonable in asking us to desert them (*cause*.)

§ 34. RELATIVE ADVERBS.

1. The following are the common correlative adverbs of time, place and manner :

Then..when, τότε..δέτε or ὅπτε. So long..till, τοσοῦτον χρόνον..ἔως. There..where, ἐνταῦθα or ἐκεῖ..οὐ, δπου or ἐνθα. Thence..whence, ἐκεῖθεν..ὅθεν, ὅποθεν or ἐνθεν. Thither..whither, ἐκεῖσε..οῖ or δποι. In such a way..as, ὡδε or οὗτως..ῶς or δπως and τῇδε or ταύτῃ..ἢ or δπῃ.

2. The relative adverb takes, in the main, the construction of the relative pronoun : as,

*We must remain wherever we are posted,
οὐ δν ταχθῆ τις, ἐνταῦθα δεῖ μένειν.*

*They escaped as best they could,
ἀπέφυγον οὐτως δπως ἀμστα ξδύναντο.*

3. The relative adverb ὅτε, when (=at the time that) ||
must be distinguished from the conjunctions ὡς, ἐπει and
ἐπειδή, when (=after that or inasmuch as) : as,

*I did it when you were writing,
ὅτε σὺ ἔγραφες. τότε ἐχώ τοῦτο ἐποίησα.*

*When he saw us, he came forward at once,
ὡς (or ἐπει) ἡμᾶς εἶδεν, εὐθὺς προσῆλθεν.*

*Inasmuch as they did not come out to battle, he began to
ravage the land, ἐπειδή οὐκ ἐπεῖχεσαν ἐς μάχην, ἐδησιον τὴν γῆν.*

So too : *As soon as, ἐπειδή τάχιστα*: as,

*He set out as soon as I arrived,
ἐπειδή τάχιστα ἀφικόμην ἐπορεύετο.*

4. The following are the rules for the use of ἔως,
while, until:

(1) "Ἔως when it means while takes the indicative : as,

Do it while he is asleep, ποιει τοῦτο ἔως καθεύδει.

(2) "Ἔως when it means until takes :

(a) The indicative, if it refers to a definite point of past
time : as,

*They remained till the general arrived,
ἔμεναν ἔως ὁ στρατηγὸς ἀφίκετο.*

(b) "Ἄν with the subjunctive, if it refers to the future: as,

*Let us remain near till the prison is opened,
περιμένωμεν ἔως ἀνοιχθῇ τὸ δεσμωτήριον.*

But after a secondary tense of the ind., or an optative, the
ἄν is dropped and the subjunctive becomes optative: as,

*We used to remain near till the prison was opened,
περιμένομεν ἔως ἀνοιχθείη τὸ δεσμωτήριον.*

They would fight till they died,
μαχέσαντο δν ἐως ἀποθάνοιεν.

(c) A secondary tense of the indicative, to express an end unattained: as,

I would gladly have spoken until I had persuaded them,
ἡδέως δν διελεγόμεν ἐως αὐτοὺς ἔπεισα.

5. Other words for until are *ἄχρι*, *μέχρι* and *ἕστε*. They take the same construction as *ἐως*.

6. The use of *πρὶν*, before that, must be distinguished from that of *ἐως*:

(1) In affirmative sentences *πρὶν* regularly takes the infinitive: as,

They sent him away before hearing him,
ἀπέπεμψαν αὐτὸν πρὶν ἀκοῦσαι.

I will answer before I see you,
ἀποκριναίμην δν πρὶν δομᾶς ιδεῖν.

(2) After a negative, *πρὶν* takes

(a) The indicative, when referring to a definite point of past time: as,

Since they had not killed them all before the ship arrived,
επεὶ οὐ διέφθειραν πάντας πρὶν ἡ νῦν ἀφίετο.

(b) Av with the subjunctive, when referring to the future: as,

I should not depart until I am punished,
οὐ χρή με ἀπελθεῖν πρὶν δν δῶ δίκην.

But after a secondary tense of the ind., or an optative, the *δν* is dropped and the subjunctive becomes optative: as,

He forbade any one to shoot until Cyrus was satisfied,
ἀπηγόρευε μηδένα βάλλειν πρὶν Κῦρος ἐμπλησθείη.

He will not dine before you come, οὐκ δν δειπνοίη πρὶν ἔλθοις.

EXERCISE 34.

1. Follow wherever I lead.
2. They occupied the ground wherever it was narrow.
3. Wherever they encamp they make a trench.
4. We remained until they sailed away.
5. Let the treaty remain in force till I come.
6. Wait until you learn the rest.
7. Gather roses while you may.
8. I would have remained quiet until all the rest had spoken.
9. Have hope until you learn the truth.
10. Remain near until we disperse the crowd.
11. Wait until a man is dead before you call him happy.
12. When their fleet had been defeated, they began to be despondent.
13. When spring comes, the flowers bloom.
14. When you do your duty, you will prosper.
15. When they had refitted their ships, they coasted along towards Naupactus.

§ 35. CAUSAL AND CONCESSIVE CLAUSES.

1. Adverbial clauses stating the ground or cause of the principal assertion are called causal adverbial clauses.

2. Causal adverbial clauses are introduced by *ὅτι* or *ὅτε*, *because*; or by *ἐπειδή*, *ἐπει* or *ὡς*, *inasmuch as* (Lat. quoniam)

3. The verb of a causal adverbial clause is in the indicative after both primary and secondary tenses : as,

They convinced us more easily because the matter was plain,
ἔπεισαν ἡμᾶς δόκον ὅτε ἐνδῆλον ήν.

The negative is *οὐ* : as,

Since that is not the case, I will go away.

ἔπειδη τοῦτο οὐχ οὐτως ἔχει, ἀπειμ.

4. But when it is implied that the cause is assigned on the authority of another, the optative is used instead of the indicative : as,

(-1) καὶ = although
καὶ (-1) = even if

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They abused him because (as they said) he did not lead them out to battle, ἐκδιζον αὐτὸν ὅτε οὐκ ἐπεξάροι ἐς μάχην.

5. Instead of the final causal clause, Greek often uses:

(1) The participle; as,

The Thessalians, because left unsupported, joined the Persians, οἱ Θετταλοὶ ἐργμαθέντες ἐμήδισαν.

(2) And with the article and infinitive: as,

*He was saved because he was not there,
ἐσώθη διὰ τὸ μὴ παρεῖναι.*

6. ALTHOUGH, even if, in concessive clauses, is καὶ εἰ or κἄν (καὶ εἴναι) and not even if, οὐδὲ εἰ or οὐδὲ εἴναι. μη. Αγ

Concessive clauses take the construction of the conditional sentence (see § 30): as,

I will do it tho' I perish, τοῦτο πράξω κἄν ἀποθάνω.

But instead of καὶ εἰ and a finite verb, καίπερ with the participle is oftend used: as,

*The promise tho' insane was fulfilled,
καίπερ μανιώδης ούσα ἡ ὑπόσχεσις ἀπέβη.*

EXERCISE 35.

1. They could not do it because it was impossible.
2. He is despondent because he must die, though death is common to all.
3. As it was cold, they lit a fire.
4. Homer praises him because (as he says) he was a good king.
5. As they are the victors, let them remove their dead.
6. Although you are not good at remembering, still remember this.
7. They fought until darkness came on.
8. Even if he were to pay the money into the bank, I should receive it.
9. They would not have been put to death,

τι = adhuc

ΟΤΙ = mod

επεστ = tamen

ΟΤΑΣΙ = sum

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even if they had surrendered on this account [§ 19, 1, (2)].
10. We can not desert the Athenians because our wives and children are among them. 11. He would not be invited, even if he were rich. 12. Take care that you use words which all can understand. 13. I would choose liberty in preference to (*ἀντί* + gen.) everything I possess.

§ 36. EXPRESSION OF A WISH.

1. The common particles for expressing a wish are *εἴθε* and *εἰ γάρ, Ο!* *that*.

2. A wish that refers to the future and may therefore be realised, is expressed by the optative with or without *εἴθε* : as,

May you be happy, εἴθε εὐδαίμων γένοιο.

May you be more fortunate than I, γένοιο εὐτυχέστερος ἐμοῦ.

3. A wish that can *not* be realised is expressed by *εἴθε* and the impf. or aor. indic.—the *impf.* ind., if the wish is referred to the present ; the *aor.* ind., if the wish is referred to the past : as,

O! that you had (now) a better understanding,

εἴθε εἰχες φρένα βελτίω.

I wish that I had been with you, εἴθε σοι συνεγενόμην.

4. The negative particle in expressing a wish is *μή* : as,

God forbid! μὴ γένοιτο.

I wish that he had not done it, εἴθε τοῦτο μὴ ἔπραξεν.

5. The impf. and aor. of *δέσειλω*, *to owe*, are also used—with or without *εἴθε*—to express a wish that can not be realised : as,

O! that I had died on that day,

ἀφελον ἀποθανεῖν ἔκεινη τῇ ἡμέρᾳ.

6. The forms used for the expression of a wish are really protases of common types of the conditional sentence

(§ 30). Thus : *O ! that this may prove true, εἰθε τοῦτο ἀληθὲς γένοιτο = εἰ τοῦτο ἀληθὲς γένοιτο, καλῶς δὲ ξεῖ* (= If this should prove true, it would be well). *O ! that this were true, εἰθε τοῦτο ἀληθὲς ἐγίγνετο = εἰ τοῦτο ἀληθὲς ἐγίγνετο, καλῶς δὲ εἰχεν* (= If this were true, it would be well).

EXERCISE 36.

1. O ! that Socrates were now alive.
2. O ! that the wise managed the affairs of the state.
3. I wish that the doctor had been there; the child would not have died.
4. O ! that we had not put them to the sword.
5. May you be punished for your injustice (*gen.*) !
6. May our army be victorious !
7. Although it is hard to bear, still we must bear it.
8. Do not provide yourself with money (*acc.*) for (*ἐξ*) the journey.
9. O ! that these gates were now open.
10. No one is so wise as not sometimes to err.
11. Are not the blessings of life more numerous than its evils ?
12. May I live no longer, if I must see such things as this !
13. All those who wished to live, died a shameful death.
14. They sent a herald to Athens to announce that the island had been taken.

§ 37. THE INDIRECT QUESTION.

1. A question dependent upon a verb of saying, thinking, knowing or the like, is called an *indirect question*.

2. Interrogative adverbs and pronouns (§ 13, 1) when used in an indirect question, have usually *ό* prefixed. Thus : *How great, ὡπόσος. What like, ὅποιος. How, δπως.* So too : *Who, δστις.*

3. After a primary tense the verb of the indirect question is in the indicative and not, as in Latin, in the subjunctive: as,

*I do not know who he is,
οὐκ οἶδα δστις ἐστιν (= nescio quis sit).*

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After a secondary tense the indicative regularly becomes optative ; but, for the sake of vividness, both the mood of the direct question and the form of the direct interrogative pronoun or adverb may be kept unchanged (graphic sequence) : as,

I asked him what he was doing. ιρόμην αὐτὸν, δ, τι ποιοῖ,
 or, graphic sequence, τι ποιεῖ (Direct question = τι ποιεῖς ;).

Note. The neuter of ὅστις, *who* (indirect) is written δ, τι to distinguish it from δτι, *that, because*.

The impf. and plpf., of course remain unchanged : as, *I asked him how much he used to give,* ιρόμην δποσον ἐδίδων. An aor. ind. generally remains unchanged, in order to avoid confusion with the form of the *deliberative* question (§ 37, 4) : as, *I asked what he had done,* ιρόμην τι ἔδρασεν.

4. When a subjunctive is found in an indirect question, it is the *deliberative* subjunctive [§ 25, 1, (2)] : as,

I do not know where to turn, οὐχ οἷδα δποι τράπωμαι (Direct question = τοῦτο τράπωμαι ; where shall I turn ?).

After a secondary tense this subjunctive regularly becomes optative : as,

I did not know where to turn, οὐχ ἤδειν δποι τραποίμην.

5. Whether, in an indirect question, is εἰ (negative μή) : as,

Let us consider whether this is not so,

σκοπῶμεν εἰ τοῦτο μή οὗτως ἔχει.

Whether.. .or, is εἴτε ..εἴτε or εἰ ..ἢ, rather than πότερον ..ἢ (the usual form in the direct question).

6. When a question is repeated by the person of whom it is asked, the indirect form of the pronoun or adverb is used instead of the direct : as,

What are you doing? What am I doing?
 τι ποιεῖς; δ, τι ποιῶ;

7. Relative pronouns and adverbs are sometimes used for interrogative, and, *vice versa*, interrogative pronouns and adverbs for relative : as,

I do not know who you are, οὐκ οἶδα δις εἰ (for *δοτίς εἰ*).

All who knew, πάντες ὅπόσοι ἤγνωσαν (for *πάντες δοσοι*).

EXERCISE 37.

1. Ask them what they intend to do about it.
2. They did not know who we were.
3. Consider whether you have done anyone any harm.
4. They will wonder where you are coming from.
5. I knew how (*ὡς*) jealous the gods were.
6. If you wish to know what you are, look at the monuments of the dead.
7. They deliberated whether they should approach by sea or by land.
8. I will tell you what its nature was.
9. You see in what straits we are.
10. He did not know where in the world he was.
11. They were at a loss what to do.
12. He does not know whether his good fortune will last till evening or not.
13. They wondered what it was.

§ 38. THE INFINITIVE.

1. Verbs followed by the infinitive in English are followed by the infinitive in Greek : as,

He wishes to remain, βούλεται μένειν.

He intends to depart, διανοεῖται ἀπελθεῖν.

2. An infinitive is added in Greek, as in English, to nouns, adjectives and verbs to limit or explain their meaning : as,

A country to dwell in, χώρα οἰκεῖν.

Pleasant to hear, ἡδὺ ᾁκούειν.

He came to see us, ἤλθεν ἤμας ιδεῖν.

This is called the *epexegetical infinitive* (*ἐξηγέτομαι, explain*).

Note. The infinitive, however, is not often used as in

the last example to express a purpose. *He came to see us,* is ήλθεν ἵνα ήμας ἴδοι.

3. The infinitive with the article is used as a noun and may translate the English infinitive used as a noun, the English participial noun in *ing* and certain abstract nouns : as,

To see is to believe, τὸ ίδεῖν ἔστι τὸ πιστεύειν.

We learn by teaching, τῷ διδάσκειν μανθάνομεν.

Silence is better than speech, τὸ σιγᾶν χρεῖττον ἔστι τοῦ λαλεῖν.

4. The infinitive, though used as a noun, takes the usual adjuncts of the verb—a subject, an object or an adverb : as,

The city was taken through his not being there,

ἢ πόλεις ἐλήφθη ὅτα τὸ αὐτὸν μὴ παρεῖναι.

Note. The negative with the infinitive is *μὴ*. But after verbs of thinking it is *οὐ* or *μὴ* according as the negative is emphatic or not.

5. The genitive of the article with the infinitive is used to express a purpose : as,

He ran away to escape death, ἀπέδρα τοῦ μὴ ἀποθανεῖν.

6. The subject of the infinitive, if different from the subject of the main verb, is in the accusative : as,

He thought that all had spoken, φέτο πάντας εἰργάζεναι.

7. The subject of the infinitive, if the same as the subject of the main verb, is, unless emphatic, omitted : as,

They said they would do it, ξφασαν ποιήσειν.

When emphatic, it is expressed (for all persons) by *αὐτός*, but in the nom. and not, as in Latin, in the acc. : as,

You said you would do it, ξφης αὐτός ποιήσειν.

*He said that Nicias and not he was general,
οὐχ ξφη αὐτὸς ἀλλὰ Νικίαν στρατηγεῖν.*

Note. *Say...not* (Lat. *nego*) is *οὐ φημε*, the *not* being added, not to the inf. but to the main verb.

8. A noun or adj. with the inf., if referring to the subject of the main verb, is in the nom.; if referring to another word, is in the case of the word to which it refers: as,

He said he was a god, ἔφη θεὸς εἶναι.

The city was taken through its being unfortified, ἡ πόλις ἐλήφθη διὰ τὸ ἀτείχιστος εἶναι (pronoun omitted; adj. in nom.)

I beseech you to be zealous, δέομαι σου προθύμου εἶναι.

You may become wise, ἔξεστι σοι σοφῷ γενέσθαι.

EXERCISE 38.

1. To err is human, to forgive divine.
2. He said that he would assist them himself.
3. He is worthy to be admired.
4. Let us exhort them not to be cruel.
5. She was a wonder to behold.
6. They said they had hopes of taking the city.
7. They gained the day by deceiving the enemy.
8. I persuaded them that I was wise.
9. This city was fortified that the enemy might not ravage the country.
10. It is the man's part to acquire, the woman's to keep.
11. It is better to be envied than to be pitied.
12. They despised office because they were not ambitious.
13. We get knowledge by sensation and perception.
14. Identity of interest cements friendship.
15. He wished to be friends with the powerful in order to escape punishment.

§ 39. INFINITIVE continued.

1. For the construction of verbs of *saying*, see § 2, 3.
2. Verbs of *thinking*, *hoping*, *expecting*, *promising* and the like, govern the infinitive: as,

He thought that we were present, ἐνόμασεν ἡμᾶς παρεῖναι.

The inf. is usually pres. or aor., but *fut.*, if future time is to be strongly marked, and aor. with ἀντί, if the inf. is conditional: as,

He hopes to get the money, ἐλπίζει λαβεῖν τὸ ἀργύριον.

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They promised that they would give up the captives,
ὅπερσχοντο ἀποδώσειν τοὺς αἰχμαλώτους.

They thought that we would come, ἐνόμισαν ἡμᾶς δν ἐλθεῖν. *K T. 2*

3. After verbs of negative notion such as *hinder* (*κωλύω*), *deny* (*ἀρνέομαι*), *doubt* (*ἀπιστέω*), *forbid* (*ἀπαγορεύω*), a dependent infinitive is used, with a redundant *μή* to strengthen the negative notion; as,

They prevented me from coming, ἐκάλυσάν με μή ἐλθεῖν.

I deny that he did it, ἀπαρνοῦμαι αὐτὸν μή πρᾶξαι.

Note. Verbs of *hindering* may take the genitive of the article with the inf.: as,

They prevented me from coming, ἐκάλυσάν με τοῦ μή ἐλθεῖν.

4. When a negative is joined to the verb of negative notion the redundant *μή* becomes *μὴ οὐ*: as,

Nothing prevents us from doing it,
οὐδὲν κωλύει μὴ οὐ τοῦτο ποιεῖν.

5. *὾στε* with the infinitive is used to express a result: as,

He is foolish enough to choose war instead of peace,
οὐτως ἀνόητος ἔστιν ὥστε πόλεμον ἀντ' εἰρήνης ἐλέσθαι.

So too *οἷος* and *δσος* (§ 32, 1): as,

They are men capable of dancing, οἵοι εἰσιν δρυχεῖσθαι.

Occupying their own pastures enough to get a living off them, νεμόμενοι τὰ αὐτῶν δσον ἀποζῆν.

But when used of an actual fact *ὥστε* takes the indicative: as, *the neg. to b v*

He was foolish enough to choose war,
οὐτως ἀνόητος ἦν ὥστε πόλεμον εἰλετο (= so that he chose...).

6. *'Εφ' φ or ἢφ' φτε* is used with the infinitive to express, *On condition that*: as,

We discharge you on condition that you will no longer study philosophy, ἀφίεμέν σε ἐφ' ὅτε μηκέτι φιλοσοφεῖν.

The fut. ind., however, is often used instead of the inf. : as,

- 1. *I will speak on condition that you hold your tongue,*
λέξω ἐφ' ϕ στήσῃς.

7. *Mέλλω, I am about to, is followed by the inf.—usually the fut. inf., but also the pres. or aor. : as,*

I am going to write, μέλλω γράψειν (γράψειν or γράψαι).

8. *It is said that (λέγομαι), it is right that (δίκαιός είμι), and it seems that (δοκεῖ) are followed by the inf., but require a personal construction : as,*

*It was said that there were a hundred of them,
ἐλέγοντο ἑκατὸν εἰναι (=they were said to be).*

It is right that I should say, δίκαιός είμι εἰπεῖν.

9. The infinitive absolute is found in the following phrases : *So to say, ώς εἰπεῖν. In one word, ώς συντόμως* (or *συνειλό τε*) *εἰπεῖν. To make a guess, ώς εἰκάσαι. As far as I know, όσον μ' ειδέναι. Apparently, ώς δοκεῖν. Almost, ὀλίγου δεῖν. Far from it, πολλοῦ δεῖν. Willingly at least, ἔχων εἰναι. Now at least, τὸ νῦν εἰναι. As far as he is concerned, τὸ ἐπ' ἔχειν ω εἰναι.*

EXERCISE 39.

1. They promised that they would surrender their arms.
2. He thought that it was sufficient to praise those who did well and to refrain from praising those who did ill.
3. He thought that they would never yield, at least willingly.
4. It is right that I should receive even greater rewards than these.
5. I will forbid him to be present.
6. Here (*θέ*) comes—to make a guess—the king himself.
7. This did not prevent them from ravaging the country.
8. They

*οὐτοι, ἵψομενοι = these meanwhile
οἱ ἵψομενοι = those who went/conquered.
Lat equivalent is *invenientes*
101 *venientes*, n. ii, *venientibus**

asked him whether he intended to remain or not. 9. He thought that we would not be able to live there on account of the cold. 10. I will let you go, on condition that you carry away your dead. 11. They were chosen on condition that they should draw up laws. 12. He was powerful enough to be able to break this law. 13. You are so foolish that you hope to conquer.

§ 40. THE PARTICIPLE.

1. English subordinate clauses beginning with *he who*, *they who* or with *when*, *while*, *if*, *because*, *although*, may be expressed in Greek by the participle : as,

They who ask shall receive, οἱ αἰτοῦντες λήψουνται.
When he had said this, he went away, ταῦτα εἰπὼν ἀπῆλθεν.

*They killed him while he was asleep,
ἀπέκτειναν αὐτὸν εῦδοντα.*

*If I were to hear it, I should not remain silent,
ταῦτα ἀκούσας οὐχ δύ σωπήσαμι.*

*I have come on this account, because I wish to see him,
τούτου ἔνεκα ἦκω, βουλόμενος ἰδεῖν αὐτὸν.*

*You put him to death although he was your own countryman, ἀπεκτείνατε αὐτὸν, πολίτην δμέτερον ὄντα. (In this sense, however, *καίπερ* is usually added to the participle).*

2. The Greek participle may often be used for the English participial noun in *ing* with a preposition, expressing *means* or *circumstances* : as,

*They live by plundering, λῃζόμενοι ζῶσιν.
They withdrew without doing any harm,
ἀνεχώρησαν οὐδὲν ἀδικήσαντες.*

3. Apart, therefore, from its attributive force, the Greek participle is used to express the relations of *time*, *condition*, *reason*, *concession*, *means* and *circumstances*.

*3.a μή with participle has a concessive force
οὐ " " " speaks of a fact.*

*(a) δι γινέτο, φέροι, τοῦτο μή αποτινάγοι, οὐ
our friends if they do not know this. b since they do not know*

4. ‘Ως, as, on the ground that, is often added to the participle to express a reason alleged : as,

They are indignant because (as they allege) they are deprived of everything, ἀγανακτοῦσιν ὡς ἀπεστερημένοι πάντων.

5. The case absolute in Greek is the genitive : as,

*They did it when the king was abroad,
τοῦτο ἐποίησαν, τοῦ βασιλέως ἀποδημοῦντος.*

The genitive absolute should properly introduce a new subject. Thus: *When they had done this, they went away, is τοῦτο ποιήσαντες* (not *ποιησάντων αὐτῶν*) *ἀπῆλθον.*

Note. ‘Ως may be added to the genitive absolute of the reason alleged : as,

*He sent round word as a battle was imminent,
περιήγειλεν ὡς μάχης ἐσομένης.*

6. The participle of impersonal verbs is used in the (neuter) accusative absolute : as,

*When you had a chance, you would not do it,
ἔξον οὐκ ἥθελήσατε.*

So too : *When it is becoming, προσῆκον. When it is your duty, δέον. When it had been resolved, δόξαν or δεδογμένον. When it had been said, εἰργμένον. It being possible (impossible), δύν δυνατόν (ἀδύνατον).*

EXERCISE 40.

1. We will go away as the sun is setting.
2. These horsemen shoot while they are flying.
3. Though it was in your power to choose peace, you chose war.
4. Those who seek shall find.
5. When the enemy arrived we had gone.
6. We shall escape by running away.
7. It is difficult to speak to the stomach because it has no ears.
8. You will be happy, if you know yourself.
9. Men are less indignant

when suffering violence than when suffering wrong. 10. They condemned him to death on the ground that he had committed impiety. 11. Do not attempt many things, it being impossible to do many things well. 12. They did not think that he would dare to fight with them. 13. Truth, often long obscured, at last prevails.

§ 41. PARTICIPLE continued.

1. The ordinary negative with the participle is *οὐ* : as,

Those who brought no aid escaped safe and sound,
οἱ οὐ βοηθήσαντες, ὑγιεῖς ἀπῆλθον.

But *μή* is used when the participle has a conditional force : as,

The man who has never been a servant will never make a good master, ὁ μὴ δουλεύσας οὕποτ' ἀν γένοιτο δεσπότης ἀγαθός.

2. Of two co-ordinate verbs in English connected by *and*, one is usually to be expressed by a participle : as,

Rise and condemn me, ἀναστάντες καταψήσασθε.

3. The future participle is used to express a purpose : as,

I have come to stay, ἔχω μενῶν.

'Ως is added to express the presumed intention : as,

*He seized him with the intention of killing him,
 εἰλεν αὐτὸν ὡς ἀποκτενῶν.*

4. Verbs meaning *to know* (*γεγνώσκω*), *perceive* (*αισθάνομαι*), *remember* (*μέμνημαι*), *forget* (*ἐπιλανθάνομαι*), *show* (*φαίνω*), *acknowledge* (*όμολογέω*), *cease* (*παύομαι*), *continue* (*διατελέω*), *feel shame* (*αἰσχύνομαι*), *feel joy* (*χαίρω*), and *announce* (*ἀγγέλλω*), are usually followed by the participle instead of the inf. or noun clause with *ὅτι* : as,

*He knew that death was common to all,
 ἔγνω θάνατον κοινὸν ὅντα πᾶσιν.*

The infin. after verbs of perception
has the meaning of knowledge:
συνοιδαίος *σοφός*. 104 = *know*
now & *wise*

5. The participle, when used in this way for the inf., follows the syntax of the inf. (see § 38, 6-8): as,

I knew that I was mortal, *γέδειν θνητὸς ἦν* (pronoun omitted; part. in nom.).

I am conscious that I am wise,
σύνοιδα σοφὸς ἔν, or *σύνοιδα ἐμαντῷ σοφῷ ὄντι*.

He perceived that the boy would die, *γοθετο τὸν παῖδα ἀνθανόντα* (finite form = *ἄνθρωπος*).

6. If, however, the verb of knowing is itself a participle, it takes the inf. instead of the participle: as,

Perceiving that he should not persuade them,
αἰσθόμενος οὐχ ἀν πειθεῖν αὐτούς.

7. *Τυγχάνω* (*happen*), *λανθάνω* (*escape notice of*) and *φθάνω* (*anticipate*), are joined with the participle: as,

He happened to be present, *ἔτυχε παρών*.

He entered secretly, *ἔλαθεν εἰσελθών*.

He arrived before us, *ἔφθασεν ἡμᾶς ἀφικόμενος*.

8. *Δῆλος* and *φανερός* (*evident*) are joined with the participle, but require a personal construction: as,

It is evident that he is mad, *δῆλός ἐστι μανόμενος*.

9. The following words are joined idiomatically to the participle: *ἄτε* or *οὐτα*, *inasmuch as*; *εὐθὺς* and *ἀντίκα*, *immediately*; *ἄμα*, *with*, and *μεταξύ*, *in the midst of*: as,

Inasmuch as he was a child, he was pleased,
ἄτε παῖς ἔν, γόθετο.

He died as soon as he was born, *εὐθὺς γενόμενος ἀπέθανεν*.

Exactly at the beginning of spring, *ἄμα ἥρι δρυομένῳ*.

It checked me in the midst of my talk,
ἔμε μεταξύ λέγοντα ἐπεσχεν.

Galatians viii. 11 = it manifestly appears
that we ought to be

the inf.,
un omit-
participle,
(of) and
as,
the parti-
nos.
y to the
ixa, im-
: as,
éthanev.
ménw.

10. The participle is used to express : At first, ἀρχόμενος. At last, τελευτῶν. Quickly, ἀνύσας. After some time, διαλεπῶν χρόνον. With, ἔχων, ἀγων, φέρων, or χρώμενος.

EXERCISE 41.

1. He knew that an attack would be made.
2. They are pushing on to pitch upon a place to encamp.
3. They knew that they had been deceived.
4. He came to announce that your father was no more.
5. I shall never cease to struggle.
6. He rejoiced in being praised.
7. They sent us to effect what we could.
8. It happened that there were about fifty of them.
9. They saluted him, though they knew that he was being led to death.
10. They arrested and led him away, intending to kill him.
11. Take the man and flog him.
12. She came to her father with her son.
13. Let us attack them while crossing.
14. The man who does not believe is wretched.

§ 42. VERBALS IN *TEOS*.

1. The verbal in *τέος* (Lat. *ndus*) expresses duty or necessity : as, λυτέος, requiring to be loosed.

2. Verbals in *τέος* are used :

- (1) *Personally*, agreeing with the subject : as,

Our country must be benefited by us,
ἡ πόλεις ὠφελητέα ἐστὶν ἡμῖν.

- (2) *Impersonally*, in the neuter sing. or pl., and governing the case of the verb from which they are formed : as,

You must bear it, οἰστέον ἐστὶ τάδε ὅμιν.
We must obey the laws, πειστέον ἐστὶ τοῖς νόμοις.

They voted that they must go to war,
ἐψηφίσαντο πολεμητέα εἶναι.

Note. If the verbal governs the gen. or dat., the impersonal construction must be used : as,

We should desire wisdom, τῆς σοφίας ἐπιθυμητέον ἔστιν.

We must set about the work, τῷ ἔργῳ ἐπιχειρητέον ἔστιν.

3. The agent after the verbal in τέος is expressed by the dative; but, if the verbal itself governs the dative, the agent is expressed by ὑπό and the genitive : as,

*You must not envy them,
οὐ φθονητέον ἔστιν αὐτοῖς διφ' ὅμῶν.*

Note. The verbal in τέος is formed from the stem of the 1. aor. pass., by dropping the augment and changing θην into τέος. A labial, before the smooth dental τ, becomes π, and a guttural χ: Thus from πειθω (1. a. pass., ἐπεισθην) comes πειστέος. From λαμβάνω (1. a. pass., ἐλήγθην) comes ληπτέος. From διώκω (1. a. pass., ἐδιώχθην) comes διωκτέος.

EXERCISE 42.

1. A patriot must be judged by his acts and not by his words.
2. We must not avoid work.
3. Man must not be honoured before the truth.
4. You should not conceal this from your parents.
5. If they are found guilty of treason, they must be condemned to death.
6. We should make use of this opportunity.
7. We should accustom ourselves to be gentle.
8. I do not know how anyone will escape from God.
9. When life is burdensome (*gen. abs.*), death becomes a welcome refuge.
10. The law prevents them from following their own natures.
11. They surrendered on condition that all their lives should be spared.
12. He sailed away intending to carry on war with them.

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§ 43. ORATIO OBLIQUA.

1. A statement dependent on a verb of *saying, thinking, knowing, asking*, or the like, is said to be in *oratio obliqua* or *indirect discourse*.

2. There are in Greek four common forms of oratio obliqua :

- (1) The infinitive, after verbs of *saying* and *thinking*.
- (2) The noun-clause with $\delta\tau\iota$ or $\dot{\omega}\varsigma$, after verbs of *saying*.
- (3) The participle, after verbs of *knowing*.
- (4) The indirect question, after verbs of *asking*.

3. Except $\lambda\acute{e}γ\omega$ and $\varepsilon\pi\sigma\nu$, which require $\delta\tau\iota$ or $\dot{\omega}\varsigma$, verbs of *saying* take the inf. : as,

He says that they are writing, φησὶ $\alpha\acute{u}tō\varsigma$ γράφειν.

He said that they were writing, ἔφη $\alpha\acute{u}tō\varsigma$ γράφειν (or. rect. = γράφουσι, *they are writing*).

He says that they will write, φησὶ $\alpha\acute{u}tō\varsigma$ γράψειν.

He said that they would write, ἔφη $\alpha\acute{u}tō\varsigma$ γράψειν (or. rect. = γράψουσι, *they will write*).

He says that they have written, φησὶ $\alpha\acute{u}tō\varsigma$ γεγραφέναι.

He said that they had written, ἔφη $\alpha\acute{u}tō\varsigma$ γεγραφέναι (or. rect. = γεγράψασι, *they have written*).

Note. The tense of oratio recta—which in English oratio obliqua is changed after a secondary tense into the corresponding past tense—remains unchanged in Greek oratio obliqua. Hence the important rule: *In translating Eng. oratio obliqua into Greek, find first the Eng. oratio recta; the tense of the Eng. oratio recta is the tense of the Greek oratio obliqua.* Thus: *I said that I had done wrong*, ἔφην ἤδικησέναι (or. r. = ἤδικησα, *I have done wrong*). [For this use of the inf., see § 38, 7]. *They said he would destroy a great empire*,

ἔφασαν αὐτὸν μεγάλην ἀρχὴν καταλύσειν (or. r. = *καταλύσει*, he will destroy).

4. The present inf., however, is used in oratio obliqua for the impf. ind. of oratio recta, and the pf. inf. for the plpf. ind.: as,

He said he used to be at a loss, ἔφη ἀπορεῖν (or. rect. = *ἰπόρουν*, I used to be at a loss).

*He says he had just dined when we came,
φησὶ δεδειπνηκέναι ἀρτι θεοὺς ἤλθομεν.*

5. If there is an *ἀν* with the verb in oratio recta, it is retained with the inf. in oratio obliqua: as,

*He said that he would give ten drachmas,
ἔφη δοῦναι ἀν δέκα δραχμὰς* (or. r. = *δοίην ἀν*, I will give).

6. The inf. is used without a verb of *saying* or *thinking* expressed, to give the reason for a previous statement: as,

He thought he had made a mistake. For, if he had gone, (he thought) he should have taken the city, ἐδόκει διαρτεῖν· ἐλεῖν γὰρ ἀν τὴν πόλιν, εἰ ἤλθεν.

Note For the syntax of verbs of *thinking*, see § 39, 2.

7. The noun-clause with *ὅτι* and the ind., may be used after all verbs of *saying* except *φημί* and *φάσκω* which require the inf.: as,

He says that they are writing, λέγει ὅτι γράφουσιν.

After a secondary tense, the verb of the *ὅτι*-clause regularly becomes optative (the *tense* remaining unchanged): as,

*He said that they were writing,
ἔλεγεν ὅτι γράφοιεν* (or. r. = *γράφουσι*, they are writing).

From a desire, however,—for the sake of vividness—to represent the past as present, the mood (as well as the tense) is often kept unchanged: as,

He said that they were writing, ἔλεγεν δὲ γράφουσιν.

This is called *graphic sequence*.

8. The impf. and plpf. of oratio recta remain unchanged in the *δέ*-clause in oratio obliqua: as,

*He said that it was not so in his time,
ἔλεγεν δὲ οὐχ οὕτως εἰχεν ἐφ' ἑαυτοῦ.*

*He said that all were eager for the war,
ἔλεγεν δὲ πάντες ὅρμητο ἐς τὸν πόλεμον.*

9. If there is an *ἀντίθετον* with the verb in oratio recta, the construction is retained unchanged in the *δέ*-clause in oratio obliqua: as,

*He said that he would have done it, ἔλεγεν δὲ ἐποίησεν
ἀντίθετον (or. r. = ἐποίησα ἀντίθετον, I would have done it).*

10. The negative in oratio obliqua—even for the inf. (see § 38, 4 and 7, notes)—is *οὐ*: as,

*He thought that the senate would not vote,
ψευτο τὴν βουλὴν οὐ φῆμενσθαι.*

He said that it was not honourable, ἔλεγεν δὲ οὐ καλὸν εἶναι.

EXERCISE 43.

1. He said that misfortune was the common lot.
2. He used to say that the laws were like a spider's web: they held the weak, but were broken by the strong.
3. He used to say that an old servant was not to be thrown away like an old shoe when worn out with service.
4. Did he say that they had broken the laws?
5. He thought that the force with us had surrendered.
6. He answered that the king was dead.
7. Pindar said that custom was king of all men.
8. He used to say that life was short, but that misfortune would make the shortest life seem long.
9. Don't you think that this law would have given to the stronger the property of the weaker?
10. He said that he used to

give them his gold to keep. 11. He said that the king was his friend but not for the injury of the country. 12. He did not wish to cross. Indeed (*γάρ*) that he could not (*inf.*). 13. He did not think that the ships would sail out.

§ 44. ORATIO OBLIQUA continued.

1. Both mood and tense of the verb of a subordinate clause remain unchanged in oratio obliqua after primary tenses: as,

I predict that he will be refuted whichever of the two answers he gives, προλέγω δτι ὅπότερον δν ἀποχρίνηται ἐλεγχθῆσεται.

But after secondary tenses—unless for the sake of vividness kept unchanged—primary tenses of the ind. and any tense of the subjun. in subordinate clauses become opt.; secondary tenses remain unchanged: as,

He said that he was bringing a man whom they must imprison, εἰπεν δτι δνδρα ἄροι δν εἰρῆσαι δέσοι (or. r. = δνδρα ἄρω δν.. δεῖ).

He said that, if he caught anyone running away, he would treat him as an enemy, εἰπεν δτι ει τινα φεύγοντα λήψοιτο ὡς πολεμίῳ χρήσοιτο (or. r. = λήψομαι.. χρήσομαι).

But: *They hoped that the Sicels whom they had sent for would meet them there, ἤλπιζον τοὺς Σικελὸνς οἵς μετέπεμψαν ταῖς ἀπαντήσεοθαι* (secondary tense unchanged in subordinate clause).

He said that if they had come they would have been killed, ξφη αὐτοὺς ει ἥλθον ἀποθανεῖν ἀν (or. r. = ει ἥλθον ἀπέθανον ἀν).

2. The participle after verbs of knowing follows the same rules as the inf. in oratio obliqua: The tense of oratio recta is retained in oratio obliqua and an *ἀν* with the verb in oratio recta is retained with the participle in oratio obliqua: as,

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He knew that they had been taken, ἔγνω αὐτοὺς ἐνλαβότας
(or. r. = ἐνλαβόσθαι, *they have been taken*).

I knew that this would happen, ἔγνω τοῦτο ἀν γενόμενον
(or. r. = τοῦτο ἀν γένοντο, *this will happen*).

3. An imperative becomes in oratio obliqua an inf. depending on a verb of *saying* : us,

He bade them not to be discouraged,
ἴξιωσεν αὐτοὺς μὴ ἀθυμεῖν (or. r. = μὴ ἀθυμεῖτε).

4. For the syntax of the indirect question, see § 37.

EXERCISE 44.

1. He said that he used to enjoy what he had.
2. They thought that they would offer the sacrifices they had vowed.
3. Did he say he had remained until the general arrived?
4. They answered that he used to blame all he saw.
5. He says he will go where he is invited.
6. I should like to know how they found that out.
7. He said that he did not know where to turn.
8. They perceived that their city had been taken.
9. He used to say that one man was more fortunate than another, but that no man was happy.
10. They knew that very much would have been accomplished by foresight.
11. Do not think that I am angry with all whom I love.
12. I wish I had known how matters stood (*ἐχω*).

§ 45. ORATIO OBLIQUA OF CONDITIONAL SENTENCES.

1. The conditional sentence in oratio obliqua prefers the inf. to the noun-clause with *ὅτι*. The verb of the apodosis (§ 30, 1) is, therefore, usually in the inf.; the tense of oratio recta remains unchanged, except that the impf. ind. becomes pres. inf.; and if there is an *ἀν* with the verb in oratio recta, it is retained with the inf. in oratio obliqua.

2. The verb of the protasis remains unchanged after primary tenses : as,

*He says that
φησι*

Compare § 30.

- (a) if he has anything, he gives it, εἰ τι ἔχει, διδόναι.
- if he had anything, he gave it, εἰ τι ἔιχε (or ἔσχε), διδόναι (or δοῦναι).
- (b) if he has anything, he will give it, έάν τι ἔχῃ, δώσειν.
- if he should have anything, he would give it, εἴ τι ἔχοι, διδόναι ἀν.
- (c) if he had anything (now), he would give it, εἰ τι εἶχε, διδόναι ἀν.
- if he had had anything, he would have given it, εἰ τι ἔσχε, δοῦναι ἀν.

3. After a secondary tense, the verb of the protasis, if a primary tense of the ind, or any tense of the subjunc., becomes opt. (unless for the sake of vividness kept unchanged); if a secondary tense of the ind., remains unchanged.

Thus : Εἴ τι ἔχει διδωσιν, becomes ἔφη εἴ τι ἔχοι διδόναι.

Εἴ τι εἶχεν (or ἔσχεν) ἐδίδου (or ἐδωκεν) becomes ἔφη εἴ τι εἶχεν (or ἔσχεν) διδόναι (or δοῦναι).

Έάν τι ἔχῃ δώσει, becomes, ἔφη εἴ τι ἔχοι δώσειν.

Εἴ τι ἔχοι διδοίται ἀν, becomes, ἔφη εἴ τι ἔχοι διδόναι ἀν.

Εἴ τι εἶχεν ἐδίδου ἀν, becomes, ἔφη εἴ τι εἶχε διδόναι ἀν.

Εἴ τι ἔσχεν ἐδωκεν ἀν, becomes, ἔφη εἴ τι ἔσχε δοῦναι ἀν.

EXERCISE 45.

1. He said that if a man had not common sense, no education would give it to him.
2. He used to say that if a man was fond of building, he would soon ruin himself.
3. If it had been possible to satisfy the desire for gain, he

thought that I would have satisfied it. 4. Don't you think that if he were here, all would be well? 5. He said that they ought to be punished, if they had reached such a pitch of insolence. 6. He said that if we did not need it, it was dear at a penny. 7. They said that if he were wiser, he would be better. 8. O! that I had lived in accordance with reason. 9. Even if I had conferred the kindness, I should never have reminded you of it. 10. They knew that all ought to be educated. 11. He said that if *he* were general, he would give no quarter. 12. He said that if a snail fell in with a bad neighbour, it would move its house away.

§ 46. NEGATIVES.

1. There are two classes of negatives in Greek: *οὐ* and its compounds, and *μή* and its compounds. The rules for the use of *οὐ* and *μή* apply respectively to the compounds of each.

2. The following are the more common negatives: *Not even*, *οὐδέ* and *μηδέ*. *Neither..nor*, *οὔτε..οὔτε* and *μήτε..μήτε*. *No one*, *οὐδείς* and *μηδείς*. *Nowhere*, *οὐδαμοῦ* and *μηδαμοῦ*. *No how*, *οὐδαμῶς* and *μηδαμῶς*. *Not yet*, *οὔπω* and *μήπω* or *οὐδέπω* and *μηδέπω*.

3. The general rule given for the use of *οὐ* and *μή* respectively, is as follows:

Οὐ is used *objectively*, i.e. in stating a fact; *μή* *subjectively*, i.e., in stating a conception. The uses of *μή*, however, must be mastered in detail.

4. The following are the chief uses of *μή*:

(1) *Mή* is used with the inf., except in oratio obliqua after verbs of *saying*: as,

They thought he was unwilling rather than unable,
ἐνόμουσαν αὐτὸν μὴ βούλεσθαι μᾶλλον ἢ μὴ δύνασθαι. (See, however, § 38, 4, note).

But: *I confess that I am no orator, ὁμολογῶ οὐκ εἶναι δῆτωρ.*

(2) *Mή* is used in final and conditional clauses and in relative clauses with a conditional force: as,

He went away that he might not see us, ἀπῆλθεν ἵνα μὴ ἥμας ἴδοι (*ἵνα μή* will often express *to avoid, escape, refrain from, &c.*).

But if it neither is nor was, what should we have done?

εἰ δὲ μήτ' ἔστι μήτε ἦν, τί χρῆν ποιεῖν;

I can not give what I have not got,

ἀ μὴ ἔχω οὐ δύναμαι δοῦναι.

Do not go in when he is not at leisure,

μὴ εἰσέλθης δταν μὴ σχολάσῃ (= if he is not...).

(3) *Mή* is used in exhortations: as,

Let us not pursue what is evil, μὴ διώκωμεν τὸ κακόν.

(4) *Mή* is used with the deliberative subjunctive: as,
Shall we say 't or not? πότερον φῶμεν ἢ μή [§ 25, (2)];

(5) *Mή* is used in indirect questions: as,

Ask him whether he can or not, ἐροῦ εἴτε δύναται εἴτε μή.

(6) *Mή* is used in prohibitions: as,

Do not steal, μὴ κλέπτε or κλέψῃς [§ 25, (3)].

(7) *Mή* is used in wishes: as,

God forbid, μὴ γένοιτο (§ 36).

O! that he had not survived, εἴθε μὴ ἐπεβίω.

(8) *Mή* is used with adjectives or participles when they have a conditional force: as, *Contra hinc*

The man who does not commit injustice is just,

οὐ μὴ ἀδικῶν δίκαιος ἔστιν.

(9) *"Ωστε* takes *οὐ* with the indicative, *μή* with the inf.: as,

*He was so foolish that he did not wish,
οὐτως ἀνόητος ἦν ὥστε οὐκ ἡβούλετο.*

But, *He is foolish enough not to wish,*
οὐτως ἀνόητος ἐστιν ὥστε μὴ βούλεσθαι (§ 39, 5).

(10) *Mή* is used for *lest, that*, after verbs of *fearing*; *μή* *οὐ* for *that, . . . not* (§ 29, 6): as,

I am afraid that he will come, δέδοικα μὴ ελθῃ.

4. One negative does not cancel another in Greek as in English. Hence indefinite pronouns and adverbs, in negative sentences, are expressed in Greek by their corresponding negatives: as,

*Do not do anything impious at any time,
μὴ ἀσεβές μηδὲν ποιήσητε μήποτε.*

Note. *Oὐ* and *μή*, however, when forming a single expression with the predicate are cancelled by another negative: as,

*Nor do I fail to see him, οὐδὲ ἔγω οὐχ ὄρῳ αὐτὸν.
Let him not therefore escape punishment,
μὴ οὖν μὴ δότω δίκην.*

5. For the redundant *μή* after verbs of negative notion, see § 39, 3.

6. *I say that . . . not* (Lat. *nego*) is *οὐ φημι*: as,

*He said that we were not acting justly,
οὐκ ἔφη ήμας ἐνδίκως πράττειν.*

Cf. *οὐκ ἔδω, I refuse to allow, dissuade*; and *οὐκ ἀξιώω, I beg not*: as,

He begs him not to punish, οὐκ ἀξιωτ αὐτὸν τιμωρεῖσθαι.

7. Instead of *οὔτε . . . οὔτε* (*neither . . . nor*), *οὔτε . . . οὐδέ* (*neither . . . nor even*) is used where the second alternative is emphatic: as

He neither tasted nor handled, οὔτ' ἔγεύσατο οὐδὲ ἤψατο.

8. *Oὐδέ* is used for *οὐ* and *μηδέ* for *μή* when one negation is appended to another: as,

He is not old or young, οὐ γέρων ἐστίν οὐδὲ νέος.

Do not be angry or revile, μὴ ὀργίζεσθε μηδὲ λοιδορεῖτε.

EXERCISE 46

1. What a person does not need, he should not buy.
2. The man who does not take money, naturally gives better counsel.
3. He wondered that the fish of the sea had no voice.
4. They knew that the attack would never be made.
5. He said that there was nothing like (*οἶνον*) hearing (*inf.*) the law itself.
6. Do not measure happiness by the pleasure it brings.
7. Do not envy the prosperity of the good.
8. Let no one speak ill of anyone.
9. If there was not freedom from such passions in old age, old men would be wretched.
10. Let us do it, if for nothing else, for practice.
11. Let no one enter here who does not know geometry.
12. May I never have such knowledge!
13. He went abroad to avoid injuring the country.
14. Do not praise what is not honourable.
15. Do not seek to know whether he exists or not.
16. I have not found anything out as yet.
17. Shall we not remain?

§ 47. DOUBLE NEGATIVES.

1. *Oὐ μή* with the aor. subjunctive (rarely the fut. ind.) is a strong negation: as,

This shall never, never happen, τοῦτο οὐ μή γένηται.

2. *Oὐ μή* with the 2nd person of the fut. ind. (rarely the aor. subjun.) is a prohibition: as,

Don't talk nonsense, οὐ μή λαλήσεις;

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3. *Mή οὐ* has three common uses :

(1) After verbs of fearing in the sense of *that...not* : as,

I suspect that he will not come,

ὅποπτεύω μὴ οὐκ ἔλθῃ (§ 29, 6).

(2) After verbs of negative notion (§ 39, 3-4) when they are joined with a negative or a virtual negative : as,

He does not doubt that the gods exist,

οὐκ ἀπιστεῖ τοὺς θεοὺς μὴ οὐκ εἰναί.

What prevents him from seeing?

τι κωλύει (=οὐδέτε) αὐτὸν μὴ οὐ βλέπειν;

(3) For *not*, after the following phrases : *It is a shame, αἰσχρόν ἐστι. It is strange, δεινόν ἐστι. It is impious, οὐκ δοσίον ἐστι. It is unjust, οὐ δίκαιόν ἐστι. It is impossible, οὐ δυνατόν ἐστι. I can not, οὐ δύναμαι* : as, *It is a strange course not to retreat, δεινόν ἐστι μὴ οὐκ ἀποχωρεῖν. It is impious not to fight for your country, οὐκ δοσίον ἐστι μὴ οὐ μάχεσθαι διπέρ τῆς πόλεως. I can not help praising him, οὐ δύναμαι μὴ οὐκ ἐπανεῖν αὐτόν (=I am unable not to...).*

EXERCISE 47.

1. He did not deny that he knew all about it. 2. They shall never obtain this request. 3. Nothing prevents us from being what (*ὁποῖος*) we wish to be. 4. Do not scoff at the gods. 5. I was afraid that he would not succeed. 6. He knew that in time of drought all the signs failed. 7. Do not waste time. 8. If this had not prevented us from setting out, we should have arrived long ago. 9. It is unjust not to restore what has been entrusted to you. 10. He thought that the city had been taken because the citizens did not exert themselves. 11. He said that if liars were believed, all would be liars. 12. As it is not possible to save the country, let us die for it. 13. The second ship arrived before the first and entered the harbour unobserved.

§ 48. MISCELLANEOUS.

1. The vocative is almost invariably in prose preceded by *ὦ*: as,

It seems to me, Socrates, that they know, ἔμοι δὲ δοκοῦσιν, ὦ Σώκρατες, οὗτοι εἰδέναι (*δοκέω* used personally, § 39, 8).

The *ὦ* is omitted, however, in abrupt or contemptuous address : as,

Do you hear, Aeschines? ἀκούεις, Αἰσχίνη;

2. An adjective in apposition with a pronoun takes the article : as,

I am dying, unhappy girl, ἐγὼ ή δύσμορος θυήσκω.

3. When *πολύς* or *μέγας* is used with another adjective *καὶ* is usually inserted between the two : as,

Many clever things were said, πολλὰ καὶ σοφὰ ἐλέγετο.

4. Adjectives expressing *time*, *quantity*, or *feeling*, are often used predicatively in Greek for an English adverb : as:

They came on the third day, ἢλθον τριταῖον.

The river flowed with a full stream, ὁ ποταμός ἔρρην μέγας.

No one is deliberately wicked, οὐδεὶς ἔκανε κακός.

5. *He was the first to attack Methymna=πρῶτος Μηθύμνη προσέβαλεν.*

Methymna was the first place he attacked=πρώτη Μηθύμνη προσέβαλεν.

His first act was to attack Methymna=πρῶτον Μηθύμνη προσέβαλεν.

6. *The...the, with comparatives, is δσφ (by how much).. .τοσούτφ (by so much) : as,*

The more, the better, δσφ πλέον, τοσούτφ ἀμεινον.

7. Some verbs are followed by either the inf. or the participle but with a difference of meaning : as,

I am ashamed of saying,

αἰσχύνομαι λέγων (i. e. while I am saying).

I am ashamed to say, αἰσχύνομαι λέγειν (i. e. and do not).

So too : *I know I am doing it, οἶδα ταῦτα ποιῶν.*

I know how to do it, οἶδα ταῦτα ποιεῖν.

8. A sentence in oratio obliqua may begin with the δτι-clause and pass into acc. and inf., or vice versa : as,

They said that it seemed to them that the Athenians were in the wrong, but that they wished to put it to the vote, εἴπον δτι σφίσι μὲν δοκοῖεν ἀδικεῖν οἱ Ἀθηναῖοι, βούλεσθαι δὲ φῆγον ἐπαγαγεῖν.

9. A verb of *knowing* may take the δτι-clause, as well as the participle and the inf. (§ 41, 4-6) : as,

Know that thou art mortal, οἴσθι { *θυητὸς ὁν.*
θυητὸς εἰναι. l.
δτι θυητὸς εῖ.

10. *Said he*, in quoting oratio recta, is *ἔφη* (Lat. inquit) which is generally the second or third word in the sentence. *Said I*, is *ἔφην* or *ἡν δ' ἔγώ* : as,

"Hush! man," said he, εὐφήμει, ᔔφη, ω δνθρωπε.

EXERCISE 48.

- If we had retreated, soldiers, what would have prevented them from advancing whenever they wished ?
- On the second day we arrived at the river which was then flowing with a full stream.
- "This was the reason why (*τούτου ἐνεκά*) I asked you," said I, "because it did not seem to me that you cared very much for money."
- "You knew, my good sir," I said, "that the lake was frozen."

5. He called out with a loud (*predicate*) voice that the man was dead. 6. The first act of the enemy was to burn their ships. 7. The more a man ($\tauις$) practises, the better he sings. 8. He thought it was not just or indeed profitable. 9. He said that if he had never done anyone any wrong, he should now be happier. 10. I am indignant that they should accuse me of theft. 11. You know that nothing is more fool-hardy than ignorance. 12. If grey hairs made men wise, wisdom would not be so rare. 13. He said he had answered every question that had been put to him.

§ 49. GREEK IDIOM IN THE USE AND MEANING OF WORDS.

1. None but the simplest English can be turned word for word into Greek, and there is no better rule for beginners than the Horatian, "*Nec verbum verbo curabis reddere.*" But Greek and English differ so fundamentally in the use of words that no general rule is of much value, and no knowledge of syntax or vocabulary will produce idiomatic Greek without constant thought, and constant study of the Greek authors.

2. English, for example, uses metaphor so constantly that many words and phrases, really figurative, have lost for us their original force and meaning altogether and no longer convey any sense of their figurative nature. Thus we say : They *espoused* our cause ; he is the *victim* of wrong ; the country had long been *torn* by faction ; using the italicised words, quite unconscious of the fact that the language is figurative. Now, although Greek has metaphors of its own, *it is hardly ever safe to translate an English metaphor literally into Greek.* The metaphor must be destroyed and the language made concrete, i.e. applicable to the particular case in which it is employed. Thus,

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Thus,

to take the above examples: *They espoused our cause, συνεμάχησαν ἡμῖν. He is the victim of wrong, ἥδικηται. The country had long been torn by faction, ή πόλις πάλαι ἐστασιαζεν.*

3. English idiom, again, shows a marked fondness for *abstract and verbal nouns*. Thus we say: In my *presence*; he gave the same *advice* as before; he has a good *education*; it is repugnant to the dictates of *wisdom* and *justice*.

And in philosophical writings such abstract terms frequently occur also in Greek. But this is not the case in ordinary narrative and speeches. In translating abstract terms into Greek, the language, once more, must be made concrete, i.e. applicable to the particular case in which it is employed. Thus, to take the above examples:

In my presence, ἐμοῦ παρόντος.

*He gave the same advice as before,
ταῦτα παρήνει διπερ καὶ πρότερον.*

He has a good education, εὖ πεπαίδευται.

*It is repugnant to the dictates of wisdom and justice,
οὐτε συνετὸν οὐτε δίκαιον ἐστιν.*

So too, *Poverty is no disgrace, τὸ πένεσθαι οὐχ αἰσχρὸν ἐστιν* (infinitive used to express abstract noun).

Do you know his destination? Δρ' οἰσθ' δποι ἔρχεται; (indirect interrogative used to express abstract noun).

(For a useful list of such differences of idiom, see Sidgwick's Introduction to Greek Prose Composition).

4. As far, therefore, as any general rule can be given, it will be: *When an idea is expressed in English in its most simple and concrete form, it can usually be expressed word for word in Greek.*

EXERCISE 49.

1. They will make more lavish promises than we do. 2. He has been revolving the plan night and day for three years. 3. If it signified very much to us, they would not have come. 4. The nation had long ago set its heart upon sovereignty. 5. Such were the declarations the letter made. 6. Some made one guess, others another. 7. I will proceed to examine the falsehoods and calumnies you uttered about my political measures. 8. Perhaps you admit the accuracy of these statements. 9. He promises eternal friendship. 10. He will suffer punishment for (*gen.*) his misdeeds. 11. By the reduction of this vast territory he brought his country to the verge of ruin. 12. Do you think that they will lay violent hands upon him? 13. He did not take his departure till after the revolt. 14. The neglect of these precautions will lead to disruption.

§ 50. ORDER AND CONNECTION.

1. A few sentences committed to memory from Thucydides or Demosthenes will do more towards creating a sense of the order of words in Greek than any number of rules.
2. Words are arranged in their *natural* order (subject, verb, object)—except so far as this is modified by (1) *euphony*, (2) *emphasis* (emphatic words being put, as in Latin, first or last). Thus :

Tissaphernes accuses Cyrus to his brother,
Τισσαφέρνης διαβάλλει Κύρου πρὸς τὸν ἀδελφόν.

Piety is chief of all the virtues, πασῶν ἀρετῶν ἡγεμών
ἐστιν ἡ εὐσέβεια (subject last, for emphasis).

It was this that he had in view, τοῦτο διεπράττετο (object first, for emphasis).

3. An interrogative, a conjunction, or a relative stands, as in English, at the head of its own clause: as,

When they heard this they began to make every endeavour,
οἱ δὲ, ὡς ἤκουσαν ταῦτα, πάντα ἔποιον.

4. The following particles never begin a sentence: *ἄρα*, *αὐτὸς*, *γάρ*, *γέ*, *δέ*, *δῆ*, *μέν*, *μήν*, *οὖν*, *τέ*, *τοίνυν* (see § 51).

5. In the arrangement of clauses and sentences, two important characteristics of Greek style must be noted:

(1) Instead of co-ordination—which is the principle of arrangement in English—Greek prefers *subordination*.

(2) Instead of placing sentences side by side and leaving the logical connection to be inferred, as is done in English, Greek by means of connective particles shows the logical connection of every sentence with the one preceding. These two principles largely determine the distinctive character of Greek and Latin style. Take, for example, Thucydides, B. II., ch. 65, §§ 1, 2:

Τοιαῦτα ὁ Περικλῆς λέγων ἐπειρᾶτο τοὺς Ἀθηναίους τῆς τε ἐπ' αὐτὸν δργῆς παραλύειν καὶ ἀπὸ τῶν παρόντων δεινῶν ἀπῆγειν τὴν γνώμην. οἱ δὲ δημοσίᾳ μὲν τοῖς λόγοις ἀνεπείθοντο καὶ οὔτε πρὸς τοὺς Δακεδαιμονίους ἔτι ἐπεμπονοῦσαν τὸν πόλεμον μᾶλλον ὥρμητο, ιδίᾳ δὲ τοῖς παθήμασιν ἐλυποῦντο, ὁ μὲν δῆμος δτε ἀπ' ἐλασσόνων ὥρμημενος ἐστέργητο καὶ τούτων, οἱ δὲ δυνατοὶ καλὰ κτήματα κατὰ τὴν χώραν οἰκοδομίας τε καὶ πολυτελέσι κατασκευαῖς ἀπολωλεκότες, τὸ δὲ μέγιστον, πόλεμον ἀντ' εἰρήνης ἔχοντες.

“By these and similar words Pericles endeavoured to appease the anger of the Athenians against himself, and to divert their minds from their terrible situation. In the conduct of public affairs they took his advice, and sent no more embassies to Sparta; they were again eager to pro-

secute the war. Yet in private they felt their sufferings keenly ; the common people had been deprived even of the little which they possessed, while the upper class had lost fair estates in the country with all their houses and rich furniture. Worst of all, instead of enjoying peace, they were now at war." (JOWETT).

In the English the participles become main verbs and the connectives for the most part disappear.

In translating English into idiomatic Greek, therefore, the reverse process must be gone through : co-ordinate clauses must be changed into participles or subordinate clauses, and the connection of each sentence with the preceding shown by particles.

EXERCISE 50.

By the mildness and justice of his rule won the affection and respect of his subjects ; by the piety of his life, he deserved no less the favour of Heaven. Still he was not destined long to wear the crown ; of that he was soon warned by the gods in a vision. When asleep one night in his palace, he heard a loud voice behind him in the darkness, and turning to see what it meant, he saw, standing with outstretched arm by his bed, one taller than the sons of men and too terrible to look upon and live. " Prepare for death," said the apparition, advancing and laying its hand upon the king ; " prepare for death ; the hour of your departure has come." With that it vanished and the king awoke and knew that his end was near. Without delay he sacrificed to the gods and offered the following prayer : " Accept, ye gods, this sacrifice. I thank you for all the kindness you have showered upon me. Grant, I beseech you, that my death may be as happy as my life has been."

§ 51. THE PARTICLES.

A list of the more important particles, with the usual force of each, is appended here; the meaning in many cases is expressed in English by the inflection of the voice.

Particles that can not stand first in the sentence have an asterisk prefixed.

**Aei* (*always*) with the article and participle means, *at any time, for the time being*: as,

The ruler for the time being offers sacrifice,
οὐ δὲ κρατῶν θύει.

**Allēd*, *but* (*generally after a negative, and stronger than δέ*): as,

It is not the rich who are happy, but the good,
οὐκ οἱ πλούσιοι εὐδαιμονές εἰσιν ἀλλ' οἱ ἀγαθοί.

**All' ἢ, except*: as,

I have no money, except a little,
ἀργύρουον οὐχ ἔχω ἀλλ' ἢ μικρὸν τι.

**Allōs τε καὶ, especially*: as,

A cavalry force, especially of barbarians,
ἱππικὸν ἀλλως τε καὶ βάρβαρον.

* **Apa, therefore, or then* (*expressing surprise*): as,

We have come, then, in vain, μάτην ἀρα ἡμεῖς ἤχομεν.

**Atē, since*, (*giving the true reason, while ὡς gives the ostensible one*): as,

Since it had been opened, they entered the city,
ἐσῆλθον ἐς τὴν πόλιν ὅτε ἀνοιχθεῖσαν.

**Ab, again, on the other hand*: as,

I will describe, on the other hand, what occurred by sea while all this was going on, ἐν φέρε δὲ πάντα ταῦτα ἐπράττετο,
τὰ κατὰ θάλασσαν αὖ γενόμενα δηγγήσομαι.

* *Ἄλθις*, a second time : as,

They will try to seize the city a second time,
πειράσουσιν ἀλθῖς καταλαβεῖν τὴν πόλιν.

* *Γάρ*, for (frequently *καὶ γάρ*) : as,

The marches were short for it was winter,
βραχεῖς οἱ σταθμοί· χειμῶν γάρ ίν.

Sometimes, in answers, yes : as,

Do you say so ? Yes, δρα λέγεις ; λέγω γάρ.

Often used to introduce a narrative : as,

It was evening. Word came to the...

ἔσπέρα μὲν γάρ ίν. ίκε δὲ ἀγγέλλων τις ὡς τοὺς . . .

* *Γέ*, at least : as, *He at least, ἔκεινός γε.*

Often expressed in English by emphasis : as,

Is he MAD ? ή μαίνεται γε ;

* *Γοῦν*, at all events : as,

The same people always inhabited Attica at all events,
τὴν γοῦν Ἀττικὴν ἀνθρωποι φύουν οἱ αὐτοὶ δει.

* *Δή*, indeed, is used to emphasise the word to which it is added : as,

We are in terrible danger, ἐν δεινῷ δὴ κινδύνῳ ἐσμέν.

This was far the greatest battle,
μάχη γάρ αὕτη μεριστῇ δὴ ἐγένετο.

Cyrus thereupon said : "It is full time to meet..."

τότε δὴ ὁ Κῦρος λέγει· ώρα δὴ ἐξαπαντᾶν . . .

He will be here very shortly himself,
ἐν βραχεῖ δὴ πάρεσται αὐτὸς δή.

Come now, δῆτε δή. Listen then, ἀκουε δή

Hence δή is used in irony and in stating a conclusion : as,

Afraid that he will be corrupted forsooth by Alcibiades,
δεδιώς περὶ αὐτοῦ μὴ διαφθαρῇ δὴ δέποτε Ἀλκιβιάδου.

*We must therefore give a milder answer,
δει δὴ πρᾳτέρου ἀποχρίνεσθαι.*

Kai δή is used in replies and *μὲν δή* in dismissing a consideration : as,

Look below. I am looking, βλέψον κάτω. καὶ δὴ βλέπω.

So much then for this, τοιαῦτα μὲν δὴ ταῦτα (Lat. haec hactenus).

**Δήποτι, I suppose, of course* : as,

*We have all done it, I suppose,
ἀπαντεῖς δήποτι ταῦτα ἐποιήσαμεν.*

**Δῆθεν, forsooth* (ironical) : as,

*Vindicating the honour of the gods forsooth,
τοῖς θεοῖς δῆθεν τεμωροῦντες.*

**Ἐπειτα, then*, following *πρῶτον μέν*, is, *in the second place* : as,

In the first place he was clever; in the second place he was good, πρῶτον μὲν σοφὸς ἦν, ἐπειτα δὲ ἀγαθός.

**Ηδη, now* (Lat. jam) : as,

He went away just now, ἥδη ἀπῆλθεν.

He has just gone, ἥδη ἀπελήλυθεν.

He will go away directly, ἥδη ἀπελεύσεται.

Kai, and, is strengthened by a previous καὶ or τέ : as,

Both you and I, καὶ ἐγώ καὶ σύ (or ἐγώ τε καὶ σύ).

Before a single word, *καὶ* is used for emphasis (Latin etiam) : as,

You also said it, καὶ σὺ ταῦτα ἔλεξας.

I fear even to say it, δικνῶ καὶ λέγειν.

If you show you really entertain the sentiments you profess,

ἥνπερ καὶ φρονῶν φαίνη δσαπερ λέγεις.

Even under these circumstances, καὶ οὖτως.

This will suffice, ἀρχέσει καὶ ταῦτα.

How did he perish ? πῶς καὶ διώλετο ;

What is one at all to expect ? τί χρὴ καὶ προσδοκᾶν ;

Kαὶ δὴ καὶ, and what is more, and especially (an emphatic καὶ) : as,

And what is more they reached Egypt,

καὶ δὴ καὶ ἐς Αἴγυπτον ἀφίκοντο.

Kαίτοι, and yet (Lat. atqui, quamquam) : as,

And yet, what am I saying ? καίτοι τί φημε ;

Kαίπερ, although (always with a participle) : as,

Although he was sick, he did not go away,

καίπερ ἀσθενῶν οὐκ ἀπῆλθεν.

* *Mέν, in the first place, on the one hand, followed by δέ (on the other hand) : as,*

You went away, but I remained,

οὐ μὲν ἀπῆλθες, ἐγὼ δὲ ἔμεινα.

* *Mὲν οὖν, nay (to affirm or correct) : as,*

Nay, that is just it, αὐτὸ μὲν οὖν τοῦτό ἐστιν.

* *Mήν (a stronger form of μέν) first and foremost (confirmative, concessive or adversative) : as,*

Why now do you learn to shoot ?

τίνος μὴν ἔνεχα μανθάνετε τοξεύειν ;

Hence, *τί μήν, of course, καὶ μήν or ἀλλὰ μήν, yet, and ή μήν, in very truth : as,*

Do you see her ? Of course, δρᾶς ἔχεινην ; τί μήν ;

If there are altars there are also gods. But there are altars. Therefore, there are gods, εἰ εἰσὶ βωμοί, εἰσὶ καὶ θεοί. ἀλλὰ μήν εἰσὶ βωμοί, εἰσὶν δρα θεοί.

I swear that in very truth I wish, ἐπομνώ ή μήν βούλεσθαι.

Nῦν, now (at the present time. Lat. *nunc*): as,

I am just going to do it now, νῦν δὲ μέλλω ποιήσειν.

Nῦν δέ is often, *as it is*: as,

As it is, they are a match for us all taken together,

νῦν δὲ πρὸς σύμπαντας ἡμᾶς ἵκανοι εἰσιν.

Ομως, nevertheless: as,

Though alarmed they met together nevertheless,

ὅμως καὶ τεθορυβημένοι συνελέγοντο.

Οσον οὐ, all but: as,

They all but perished, δσον οὐ διεφθάρησαν.

Οὐ μόνον (or *οὐχ ὅτι*)...*ἀλλὰ καὶ, not only...but also*: as,

Not only you but all, οὐ μόνον σὺ ἀλλὰ καὶ πάντες.

Not only not...but not is οὐχ (or *μή*) *δπως...ἀλλ' οὐδέ..as,*

They not only did not repulse us but they did not even lay waste the land, οὐχ ὅπως ἡμᾶς ἐτρέψαντο ἀλλ' οὐδὲ ἐδῆσαν τὴν γῆν.

**Οὖν* (perhaps = *ἐόν* (*οὐ*), this being so) *then, therefore*: as,

I resolved therefore to go, ἔδοξεν οὖν μοι ἵέναι.

Added to pronouns and adverbs, it means *ever*: as,

Οστισοῦν, whoever. Οπηοῦν, in whatever way,

Οὐκοῦν, not therefore, and οὐκοῦν, therefore: as,

Will you not then leave me alone? οὐκοῦν μ' ἔσσεις;

I shall have done, therefore, when I have no more strength,

οὐκοῦν πεπαύσομαι δταν μὴ σθένω.

Πάλιν, back, on the contrary, a second time: as,

They lead him back again, ἄγοντιν αὐτὸν πάλιν αὖ.

As it was, on the contrary, he suffered this same treatment himself, νῦν δὲ πάλιν αὐτός ταῦτον (=τὸ αὐτὸ) τοῦτο ἔπαθεν.

Do it again from the beginning, ποιησον πάλιν ἐξ ἀρχῆς.

Πάνυ, very : as,

He was very old, πάνυ πρεσβύτης ἦν.

So too: *μάλα* and *σφόδρα*.

**Περ*, exactly (generally with relatives and relative adverbs): as,

I abide by the very words I swore, ἐμμένω οἵσπερ ὅμοσα.

**Ποτέ*, once or, with interrogatives, *pray* : as,

Once upon a time there lived a man, ἦν γάρ ποτε ἀνήρ τις.

Who, pray? τίς ποτε,

**Toi, I tell you* : as,

*I have been listening to you, I assure you, for a long time,
πάλαι τοὶ ἀκροῦμαι σοῦ.*

**Τοίνυν, then* (resumptive) : as,

*Then either show yourselves better men than we are or
remain here, ἢ τοίνυν ἡμῶν χρείττους γένεσθε ἢ μένετε ἀντοῦ.*

'*Ως, as, how* (distinguish from *ἄς, thus*) : as,

Just as I am, οὐτως ὡς ἔχω. As they say, ὡς λέγουσιν.

As far as was possible, ὡς ἐξ τῶν δυνατῶν.

For a Spartan, he was not without skill in speaking,

ἥν δὲ οὐδὲ ἀδύνατος, ὡς Λαχεδαιμόνιος, εἰπεῖν.

If you have come as friends, εἴπερ ὡς φίλοι προσήκετε.

How polite! ὡς ἀστεῖον.

°*Ωσπερ* is often used for *ὡς* : as,

*I am afraid lest like the lotus-eaters we may forget our
homes, δέδοικα μὴ ὥσπερ οἱ Αωτοφάγοι τῶν οἴκων ἐπιλαθώμεθα.*

As a man would say if he were accused,

ὥσπερ δν εἴ τις αἰτιῷτο φήσειν δν (δν repeated).

°*Ωστε, so* (connective) : as,

So the matter prospered, ὥστε τὸ ἔργον προῦχώρησεν (= went forward).

EXERCISE 51.

1. And yet I have been many years already in the trade.
2. How hard it is to maintain even one man in idleness!
3. A little after, you came yourself. 4. They will bear old age very easily. 5. Do you see, then, how many of us there are? 6. We found his brothers there and, what is more, Thrasymachus 7. This custom is observed not only among Greeks but among barbarians. 8. They not only could not see the houses but they could not even see the land. 9. These men will praise nothing except wealth. 10. From this we can see that we have made a mistake 11. Many mistakes were made as was to be expected ($\omega\varsigma$) in a large city. 12. If they really are doing any thing of the kind. 13. I do not value it at a straw. 14. It was unjust to seize this empire, but it is dangerous to let it go. 15. The plague is the one and only thing that has exceeded our anticipations. 16. I will bring you in, as if you were a spectator forsooth. 17. You will know, I suppose that you are not in Greece. 18. For, as ($\delta\tau\epsilon$) he was a boy he was delighted. 19. Although they knew that they had been deceived, they consented. 20. So when they saw both men and horses advancing, they immediately departed.

EXERCISE 52.

One day the king's shepherds were in the fields with their flocks, when a violent storm arose and, with a loud crash like (*as of*) thunder, the earth yawned and a huge chasm appeared beneath their feet. The rest fled in dismay, but Gyges boldly descended into the chasm, where he saw a brazen horse with ($\xi\chi\omega\nu$) doors in its side. When the doors were opened, he saw the body of a dead man with a gold ring upon his finger. This ring Gyges immediately drew off and, putting it on himself, re-ascended to the light.

Not long after he happened to be present at a shepherds' gathering and the ring was upon his hand. And happening to turn the bezel of the ring to the palm of his hand, he instantly became invisible, though able himself to see all that was going on. But when he turned the ring back to its place, he instantly became visible again. Struck with the wonderful virtue of the ring, he immediately repaired to the palace, and easily gaining admission by its means to the royal bed-chamber, killed the king and took possession of the throne.

EXERCISE 53.

In the camp before Numantia the wisdom and courage of Tiberius were all the more conspicuous because of the unfitness of the Roman commander. The besieged Numantines had even ventured to come out and engage the besiegers before the walls of the town ; and in the battle that ensued, if not victorious, they so disheartened the Roman general that he determined to raise the siege. Orders were sent round to the soldiers to hold themselves in readiness to evacuate the camp during the night. He hoped in this way to withdraw unobserved by the inhabitants of the place. But the enemy were on the watch and made a spirited attack upon the retreating army which they quickly surrounded and forced into an unfavourable position from which there was no escape. Despairing of safety, the general sent a herald to the Numantines to ask for a truce. They replied that they had no confidence in any of the Romans except Tiberius ; if the general wanted peace, he must send *him* to them. Accordingly Tiberius was sent to the enemy's camp and partly by persuasion, partly by concession obtained peace for his countrymen and saved an army of twenty thousand men.

EXERCISE 54.

At sunset the Median horse rode into camp with their prisoners and halted before the tent of Cyrus. After asking (*part.*) if all were safe, he at once began to question them as to the results of their expedition and listened with the greatest interest to their narrative. When they had told him all they wished to tell, he demanded if the country through which they had passed was populous or not. They replied that their ride had taken them far across the country and that it was all densely populated and abounded in sheep and oxen and corn and wine. "Two considerations, then," said he "demand our attention. We have to consider, first, the means by which we can keep control of the country we have conquered; and secondly, the means by which we can insure its inhabitants remaining in it. A populous country is a most valuable conquest; but a country destitute of population is destitute of everything that is valuable. These prisoners, therefore," he continued, "must be released. For on the one hand when the people of the country see their friends returning home in safety, they will be more willing to remain in the place and accept peace at our hands; and, again, as long as we keep control of the country, all the people in it are virtually our prisoners."

EXERCISE 55.

The Persian of to-day is immeasurably inferior to the Persian of the time of Cyrus. If Cyrus took an oath he kept it; if he gave a pledge, he redeemed it; but the present king has violated the most sacred pledges and broken the most solemn oaths. Cyrus was considered the father of his people, but the present king is their tyrant and oppressor. In consequence of this impiety and injustice on the part

of (*gen.*) their ruler, the people at large have also become impious and unjust; for a nation will be neither better nor worse than its rulers. In the time of Cyrus they were taught from boyhood to speak the truth and practise justice; now they tell lies and practise injustice. They have also degenerated in many other respects from the character of their forefathers. They used to drink water, and that too, sparingly; now they are often drunk with wine. One meal a day (*gen.*) used to suffice; now they often sit at a feast from morning till midnight. Once they could bear with equal fortitude the heat of summer and the cold of winter; now they require hats and gloves in winter and artificial shade in summer. Once they were ardently devoted to the chase; now they hate those who love hunting as showing superior virtue. By their courage and skill in war they once reduced a great part of Asia under their dominion; but now an enemy can pass through their territories with greater ease and greater security than a friend.

EXERCISE 56.

And, Sir, if any member of this house is of the opinion that such a course involves trouble, labour and expense, he is not far wrong in his opinion. It certainly does. But if we reflect that disaster will inevitably overtake us unless we show ourselves ready and willing to assume the responsibilities our empire lays upon us, we shall see that a ready and willing performance of duty is, after all, the only expedient course. God knows it would be an everlasting disgrace to the country and every way unworthy of the nation's glorious past, to hand over and betray to a grasping despot these victims of aggression and wrong.

VOCABULARY.

For numerals, see grammar; contract verbs, tho' given uncontracted, must be contracted; vb. = verb; tr. = transitive; intr. = intransitive; adv. = adverb; sb. = substantive; m. = masculine; f. = feminine; n. = neuter; g. = genitive; d. = dative; u. = accusative.

A.

| | |
|--|---|
| A or an, <i>τις</i> . | action, <i>ἔργον</i> . |
| able, <i>δυνατός</i> . | addition, in a. to, <i>πρός</i> (d.) |
| abound in, <i>μεστός εἰμι</i> (g.) | address, <i>λέγω</i> . |
| about, <i>περί, ἀμφὶ</i> ; with nu- | admire, <i>θαυμάζω</i> . |
| merals, <i>μάλιστα</i> . | admission, gain, <i>εἰσέρχομαι</i> . |
| above, <i>ὑπέρ</i> (g.) | admit, <i>ηγέομαι</i> . |
| abroad, go, <i>ἀποδημέω</i> . | adorn, <i>κοσμέω</i> . |
| abstain from, <i>απέχομαι</i> (g.) | advance, <i>προβαίνω</i> . |
| abuse, <i>λοιδορία</i> . | advantage, <i>ἀγαθόν</i> . To the advantage of, <i>πρός</i> (g.) |
| accept, <i>δέχομαι</i> . | advantageous, <i>ἀφέλειμος</i> . |
| accomplish, see <i>do</i> . | advice, give, <i>παρανέω</i> . |
| accord, of o's own a., <i>αὐτός</i> . | Aegean, <i>Αἰγαῖος</i> . |
| accordance, in a. with, <i>πρός</i> (a.) | affair, <i>πρᾶγμα</i> . |
| according to, <i>χατά</i> (a.), <i>πρός</i> (a.) | affairs here, <i>τὰ ἐνθάδε</i> . |
| accordingly, <i>οὖν</i> . | affection, win, <i>φιλέομαι</i> (be loved). |
| account, on a. of, <i>διά</i> (a.); of no a., <i>περὶ οὐδενός</i> . | affidavit, make, <i>διόμυνμι</i> . |
| accuracy of this statement, = this to be rightly said. | afraid, <i>φοβούμενος</i> . Am a., see <i>fear</i> . |
| accuse, <i>αἰτιομαι</i> . | after, <i>μετά</i> (a.); <i>ἐπί</i> (g.) [p. 51, (i.)], <i>ἐπει</i> , <i>ὑστερον</i> ; after |
| accustom, <i>ἐθίζω</i> . | all, <i>ἅρα, δή</i> ; a little a., <i>δλίγῳ</i> <i>ὑστερον</i> . |
| acquire, <i>κτημαται</i> . | again, <i>αὖθις, πάλιν, δέ</i> . |
| across, <i>διά</i> (g.) | against, <i>εἰς</i> (a.), <i>ἐπί</i> (a.), <i>χατά</i> |
| act, <i>πράττω</i> ; (sb.) <i>πρᾶγμα</i> . | |

(g.), πρός (a.)
 ago, § 22, 6.
 aid, ἀφελέω.
 ail, νοσέω.
 Alexander, Ἀλέξανδρος.
 alive, be, ζέω.
 all, πᾶς. All those who, πάντες δοσι.
 allege, φάσκω.
 ally, σύμμαχος.
 alone, μόνος.
 along, παρά (a.)
 already, ἥδη.
 also, καὶ, ἀλλος.
 although, καίπερ; § 35, 6.
 always, δεῖ.
 am, εἰμί, γίγνομαι.
 ambassadors, πρέσβεις.
 ambitious, φιλότιμος.
 among, ἐν (d.), παρά (d.)
 amusement, παθία.
 ancestor, πρόγονος.
 anchor, weigh, αἴρω.
 ancient, παλαιός.
 ancients, the, οἱ πάλαι.
 and, καὶ, τε, δέ.
 and that too, καὶ ταῦτα.
 and yet, καίτοι.
 anger, δρῆσ.
 angry with, be, δρηζομαι (d.),
 δὲ δρῆσ ἔχειν (a.)
 animal, θηρίον.
 announce, ἀγγέλλω.

another, ἄλλος.
 answer, δποκρίνομαι.
 anticipation, see hope.
 any, anyone, τις.
 anything, τι, or = everything.
 apparition, φάσμα, ατος.
 appear, φαίνομαι.
 appoint, τάσσω.
 approach, προσχωρέω.
 ardently, use superl.
 Argos, Ἄργος (n.); of Α.
 Ἄργειος.
 arise, γίγνομαι.
 arm, δπλον, πῆχυς, εως (m.)
 army, στράτευμα, ατος.
 around, ἀμφί, περι.
 arrest, συλλαμβάνω.
 arrive, ἀφικνέομαι.
 “ before, φθάνω (p. 104,
 7).
 art, τέχνη.
 artificial, μεμηχανημένος.
 artist, τεχνίτης.
 as, ἐπει, ὡς, ὁσπερ, καὶ (after
 same); ἐν φ; κατά (a.) (=
 according to); as follows,
 τοιάδε; as yet, ἔτι; as you
 enter, § 16, 11.
 as to, περι (g.)
 ashamed, be, αἰσχύνομαι.
 Asia, Ἀσία.
 ask for, αἰτέω.
 ask (question), ἐρωτάω.

asleep, when a., *χοιμήθείς*.
 assembly, *ἐκκλησία*.
 assent, *συνανέω*.
 assert, *φημί*, *φέσκω*.
 assist, *βοηθέω* (d.)
 associate with, *δύματεω* (d.)
 Astyages, *Ἀστυάγης*.
 at, *ἐν*, *παρά* (d.), *ἐπί* (d.)
 “ a distance, *διὰ* (g.)
 “ full speed, *χατὰ κράτος*.
 “ hands of, *ὑπό* (g.), *πρός* (g.)
 at, a. price of, use gen., p.
 31, 3.
 at once, *εὐθύς*.
 Athenian, *Ἀθηναῖς*.
 Athens, *Ἀθῆναι*, *ῶν*; of A.,
 Ἀθηναῖς.
 attack, make an a., *προσπίπτω*
 (d.), (sb.) *ἐσβολή*.
 attempt, *πειράω*.
 Attica, *Ἀττική*.
 autochthonous, *αὐτόχθων*.
 avoid, *φεύγω*, *ἴνα μή*, p. 114,
 (2).
 awake, *ἐγείρω*.

B.

Babylon, *Βαβυλών*, *ῶνος*.
 bad, *χακός*.
 back, *πάλιν*, *αὖ*.
 banished, be, *ἐκπίπτω*.
 bank, *τράπεζα*.
 barbarian, *βάρβαρος*.

base, *χακός*.
 bathe, *λούματι*.
 battle, *μάχη*.
 be, *εἰμί*, *γίγνομαι*, *ἔχω* (with
 adv.); be upon, *ἐπειμι* (d.)
 beam, *δοξός* (f.)
 bear, *φέρω*.
 beautiful, *χαλός*.
 because, *διτι*.
 because of, *διά* (a.), *παρά* (a.),
 ἐνεκα (g.)
 become, *γίγνομαι*.
 bed, *λέχος*, *ους*.
 bed-chamber, *θάλαμος*.
 before, *πρό* (g.), *ἐπί* (g.), or
 see until.
 beg, *αἰτέω*, *δέομαι* (g.)
 begin, § 24, 5.
 beginning, be the, *ἄρχω* (g.)
 behind, *διπισθεν* (g.)
 behold, *βλέπω*, *δράω*.
 believe, *πιστεύω*, *νομίζω*.
 belong to, *εἰμί* + gen.
 bend (of a bow), *τείνω*.
 beneath, *ὑπό* (g.)
 beseech, *ἴκετεύω* (by, *πρός* +
 gen.) or use *δῆτα* (pray).
 beside, *παρά*.
 besides, *πρός* (d.)
 besiege, *πολιορκέω*.
 best, see *good*.
 better, see *good*.
 betray, *προδίδωμι*.

between, *μεταξύ* (g.)
 beyond, *ἐπέρ* (a.) ; b. his
 strength, *ἐπέρ αὐτόν*.
 bezel, *σφενδόνη*.
 bind, *δέω*.
 bite, *δάκνω*.
 blame, *αιτιόματ*; "to blame,"
 αιτιος.
 blessing, *ἀγαθόν*.
 blind, *τυφλός*.
 blockade, *πολιορκέω*.
 bloom, *ἀνθέω*.
 board, go on, *ἀναβαίνω*.
 boast, *ἀγχέω*.
 body, *σῶμα, ατος*.
 bold, *ἀνδρεῖος*.
 born, be, *γίγνομαι*.
 both, *διμφω, διμφότερος*; both
 ..and, *καὶ (τε) .. καὶ*.
 bow, *τόξον*.
 boy, *παῖς, παιδός*.
 boyhood, from, *ἐκ παιδῶν*.
 Brasidas, *Βρασίδας*.
 brave, *ἀνδρεῖος*.
 bravely, *ἀνδρείως*.
 brazen, *χρήσιος*.
 break, *διαρρήγνυμε* (intr. in
 mid.), *παραβαίνω* (violate);
 break down, *λύω*.
 breast-plate, *θώραξ, αχος* (m.)
 bred, be, *τρέφομαι*.
 brevity, *τὰ βραχύτερα*.
 brick, *πλίνθος* (f.)

bridge, *γέφυρα*.
 bring, *φέρω*; b. false charges
 against, *διαβάλλω* (a.) ; b.
 in, *εἰσάγω*; b. to ruin, say
 ruin; b. to terms, *ἀγω ἐς*
 σύμβασιν.
 broken, be, *ξαρα*.
 bronze, *χρῆσιος*.
 brother, *ἀδελφός*.
 build, *δέμω*.
 burdensome, *μοχθηρός*.
 burn, *καίω*.
 but, *ἀλλά*, *δέ*.
 buy, *ἀνέσομαι*.
 by, *ἐπό* (g.), *κατά* (a.) with
 numerals, *ἐπί* (g.) with pro-
 nouns p. 51 (e).

C.

Calamity, *πάθος, ους*.
 call, *καλέω*; c. in, *εἰσκαλέω*;
 c. out, *ἐκκαλέω*.
 calumnies you uttered, *ἀ δι-
 έβαλλες*.
 camp, *στρατόπεδον*.
 can, *δύναμαι*.
 capable of commanding, *ἀρχ-
 ικός* (g.).
 capture, *καταλαμβάνω*.
 care, take, *φροντίζω*; care
 much for, *περὶ πολλοῦ πο-
 έομαι*, p. 56, (d).
 carelessness, *ἀμέλεια*.
 carry, *φέρω*.

carry away from, *ἀποχωμίζω*; *οὐς* (sb.)
 carry on war with, *πολεμέω* collectively, *σύμπαντες*.
 (d.) colony, *ἀποικία*.
 case, in extreme cases, *ἐπὶ τῶν* column, *στῖφος*, *ους*.
παραδόξων. In which c., come, *ἔρχομαι*, *εἰμι*, § 24, 3 ;
 § 29, 3. c. in, *εἰσειμι*; c. on, *γίγνομαι*;
 catalogue, *κατάλογος*. c. out, *ἔξερχομαι*.
 cause, *αἴτιον*, (vb.) *παρέχω*. command, *χρατέω* (g.).
 cavalry, *οἱ ἵππεῖς*. commander, *στρατηγός*.
 cease, *παῦομαι*. cominit, see *impiety*.
 Cecrops, *Κέκροψ*. common, *κοινός*.
 cement, *βεβαιώθω*. common-sense, *φρόνησις*.
 centre, *μέσος*. commonwealth, *κοινόν*.
 certainly, it c. does, *πάνυ μὲν* company, *λόχος*.
 οὖν. compared with, to, *παρά* (a.)
 certainly not, *ηκιστά γε*. compel, *ἀναγκάζω*.
 chain, *ἄλυσις*, *εως*. compose history of, *συγγράψω*.
 character, *τρόπος*. conceal from, *ἀποκρύπτω*, §
 chariot, *ἅμαξα*. 17, 5.
 chasm, *χάσμα*, *ατος*. concern, *εἰμὶ πρός* (a.)
 cheaply, *μικροῦ*. concerns, as far as, p. 100, 9.
 chisel, *πατίον*. concerned, p. 100, 9.
 chimera, *χίμαιρα*. concession, by, use *συγχωρέω*.
 choose, *αἱρέομαι*. condemn, *χαταγγυώσκω*,
 cistern, *φρέαρ*, *ατος*. § 15, (8).
 citadel, *ἀκρόπολις*. condition, on, *ἐπὶ* (d.); p.
 citizen, *πολίτης*. 99, 6.
 city, *πόλις*, *εως*. confer, favour, kindness, *εὖ*
 Cleon, *Κλέων*, *ωνος*. ποιέω (a.)
 cloak, *χλαῖνα*. confess, *ὁμολογέω*.
 coast, *αἰγαλός*. confidence, have, *πιστεύω* (d.)
 " along, *παραπλέω*. Conon, *Κόνων*.

conquer, *νικάω*.
 conquest, omit.
 consent, *συνανέω*.
 consequence, in c. of, *πρός*
 (a.)
 consider, *σκοπέω*, *ποιέομαι*,
 νομίζω.
 consideration, omit.
 conspicuous, be, *διαλάμπω*.
 contest, *ἀγών*, *ἄνος* (m.).
 continue, *φημι*.
 control of, keep, *χατέχω*.
 corn, *σῖτος*.
 correspond with, *συμφωνέω*
 (d.)
 council, *βουλῇ*.
 counsel, *βούλευμα*; give c.,
 βούλεύω (better c., *βελτίω*).
 count as, *τίθεμαι παρά* (a.), p.
 53, (3), (a).
 countless, *ἀναριθμήτος*.
 country, *πόλις*, *πατρίς*, *χώρα*.
 countryman, *πολίτης*.
 courage, *ἀνδρεία*.
 course, omit.
 crash, *δοῦπος*.
 crews and all, p. 22, (4).
 cross, *διαβαίνω*, *περαίσθομαι*.
 crowd, *ὄχλος*.
 cruel, *ἄγριος*, *ώμος*.
 cruise along, *παραπλέω*.
 cry, *βοῶ*.
 custom, *νόμος*.
 cut off, *ἀποτέμνω*.
 Cyrus, *Κύρος*.
 D.
 Daily, *χαθ' ἡμέραν*.
 danger, *χίνδυνος*.
 dangerous, *ἐπικίνδυνος*.
 dare, *τολμάω*.
 daric, *δαρεῖος*.
 Darius, *Δαρεῖος*.
 darkness, *σκότος*, *οὐ*.
 daughter, *θυγάτηρ*.
 day, *ἡμέρα*. In my day, *ἐπ'*
 ἡμῶν. In days of, *ἐπὶ* (g.)
 One day, *ποτέ*. Win (gain)
 the day, *νικῶ*.
 day-break, at, *ἀμα ἡμέρᾳ*.
 dead, *νεκρόί*, *τεθνηκότες*; dead
 man, *νεκρός*; be d., *τεθνη-*
 κέναι.
 dear, *ἡδὺς*, *πολλοῦ*.
 death, *θάνατος*.
 deceive, *ξεπατάω*.
 declaration, use *δηλώω* (de-
 clare).
 declare, *φημί*, *δηλώω*.
 defeat, *νικᾶ*, (sb.) *ῆττα*.
 defend oneself, *ἀμύνομαι*.
 degenerated, have d. from
 the character of, use *χείρων*
 εἰμί.
 delay, *ἀνέχω*; without delay,
 εὐθύς.

deliberate, βουλεύομαι.
 delight, τέρπω ; d. in, ζδομαι.
 delighted, ^{to}be (with), ζδομαι.
 deliver, παραδίδωμι.
 Delos, Δῆλος.
 demand, ἔρωτάω, πυνθάνομαι.
 " attention, use ἐπι-
 μελέομαι (take care of).
 Demosthenes, Δημοσθένης.
 densely, ὅπο πολλῶν.
 deny, οὐ φημι, διαρνέομαι.
 depart, διέρχομαι, πορεύομαι.
 departure, take, = depart.
 deposit, κατατίθημε.
 deprive of, διοστερέω.
 derived, be, γίγνομαι.
 descend, καταβαίνω.
 descent, by, γένος.
 desert, προδίδωμι.
 deserve, δξιός είμι ; deserved
 the favour of, δξιος ήν ἀρέ-
 σκειν (d.)
 desire, ἐπιθυμία.
 despair of, διογκώσκω.
 desperate, ἀπονενοημένοι.
 despise, καταφρονέω (g.).
 despondent, be, άθυμέω.
 destined, είμαρμένοι.
 destitute, έρημος (g.).
 destroy, καταλύω, διαφθείρω.
 determine, διανοέομαι.
 devoted to the chase, φιλό-
 θηρος.

die, ἀποθνήσκω.
 different, in d. places, διλο-
 θεν.
 difficult, χαλεπός.
 disappoint, σφάλλω.
 disaster, πάθος, τὸ διοτυχεῖν.
 disband, διαλύω.
 discretion, τὸ σωφρονεῖν.
 dishearten, καταπλήσσω.
 dismantle, περιαιρέω.
 dismay, in, use δειδω.
 dismiss, διαπέμπω.
 disperse, διαθέω.
 disposed, be, διάκειμαι.
 disruption, lead to d., use
 διφίστημι (cause to revolt).
 distance, at a., § 19, 1, (1), (c).
 distant, be, διέχω.
 distinction, δόξα.
 distinguish, κρίνω.
 disturb, ταρδττω, κινέω.
 divine, θεῖος.
 do, πράττω, ποιέω ; do
 wrong (harm), ἀδικέω.
 doctor, ἰατρός.
 dominion, bring under, ὅπο-
 στρέφομαι.
 door, θύρα.
 down from, κατά (g.).
 drachma, δραχμή.
 draw off, περιαιρέω.
 draw up, τάσσω, συγγράψω
 (of laws).

| | |
|---|--|
| dreadful, <i>δεινός</i> . | enough, <i>οὗτως . . ὥστε</i> (inf.) |
| drink, <i>μέθη</i> , (vb.) <i>πίνω</i> . | ensue, <i>γίγνομαι</i> . |
| drive out, <i>ἐξελάνω</i> . | ensure their remaining, say: |
| drought, <i>ἀνχυμοί</i> , <i>ἄνη</i> . | how they shall remain. |
| drunk, be, <i>μεθύω</i> (with, <i>ἀπό</i>). | enter, <i>εἰσέρχομαι</i> , <i>εἴσειμι</i> . |
| during, <i>χατά</i> (a.) | entrust, <i>χατατίθημι</i> . |
| duty, <i>ἀρχή</i> , <i>τὰ δέοντα</i> . | envoys, see <i>ambassadors</i> . |
| E. | |
| Each, <i>ἕκαστος</i> . | envy, <i>φθόνος</i> , (vb.) <i>φθονέω</i> (d.) |
| eager, <i>πρόθυμος</i> . Be e. to, | Ephesus, <i>*Ἐφεσος</i> . |
| <i>προθύμως</i> + inf. | erect, <i>ἵστημι</i> . |
| ear, <i>օὖς</i> , <i>ώτος</i> (n.) | Eretria, <i>'Ἐρετρία</i> . |
| earth, <i>γῆ</i> . | err, <i>ἀμαρτάνω</i> . |
| ease, with, <i>βραδίως</i> . | escape, <i>ἀποφεύγω</i> ; e. notice, |
| easily, <i>βραδίως</i> . | <i>λανθάνω</i> ; e. punishment, |
| east, <i>ἔας</i> , <i>ὠ</i> (f.) | say: that he might not be |
| easy, <i>βέλτιος</i> . | punished. |
| eat, <i>ἔσθιω</i> . | esteem highly, <i>περὶ πολλοῦ</i> |
| educate, <i>παιδεύω</i> . | <i>ποιέομαι</i> . |
| education, <i>παιδεία</i> , <i>μάθησις</i> . | eternal friendship, say: to be |
| effect, <i>διαπράττω</i> . | a friend always. |
| Elateia, <i>'Ελάτεια</i> . | Euboea, <i>Ἐύβοια</i> . |
| else, <i>ἄλλος</i> . | evacuate, <i>ἐκλείπω</i> . |
| emanate, <i>γίγνομαι</i> . | even, <i>χαί</i> ; e. if, § 35, 6; e. |
| empire, <i>ἀρχή</i> . | though, <i>χαίπερ</i> . |
| enact, § 27, 1. | evening, <i>ἔσπέρα</i> . |
| encamp, <i>στρατοπεδεύομαι</i> . | everlasting disgrace, use su- |
| end, e. was near, say: now every, <i>ἕκαστος</i> , <i>πᾶς</i> . | perl. of <i>αἰσχρός</i> . |
| about to die. | “ thing, <i>πάντα</i> . |
| ended, be, <i>τελευτάω</i> , <i>τελέομαι</i> . | “ way, <i>δῆ</i> (with superl.) |
| enemy, <i>πολέμοι</i> , <i>ῶν</i> . | evil, <i>χακόν</i> . |
| engage, <i>μάχομαι</i> (d.) | examine, <i>ἐξετάζω</i> . |
| enjoy, <i>ἀπολαύω</i> (g.) | exceed, <i>χρείσσων εἰμι</i> . |

στε (inf.)
ning, say:
remain.
εἰσειμι.
adors.
θονέω (d.)

e. notice,
nishment,
ht not be

ι πολλοῦ

ay: to be

5, 6; e.

use su-

superl.)

except, *πλήν* (g.)
excess, *in*, *ἄγαν*.
excessive, *ἄγραν*.
exclude, *εξορῶ*.
exert oneself, *διατείνομαι*.
exhort, *παρακάλεω* (d.).
exile, *φυγή*, *φυγάς*, *ἀδος*.
exist, *εἰμι*.
expectation, *ἐλπίς*.
expedient *συμφέρον*.
expedition, *ἔξοδος* (f.).
expense, *δαπάνη*.
experience, have no exp.,
 ἀπειρός εἰμι (g.).
exquisitely, use superl.
extend over, *ἐπέχω*.
extreme, see *case*.
eye, *οφθαλμός*.

F.

Face, *πρόσωπον*.
fail, *δημορτάνω*.
fall, *πίπτω*, (of rain) *γίγνομαι*.
 “ in with, *ἐντυγχάνω* (d.).
 “ on, *προσπίπτω* (d.).
false, *ψευδής*.
falsehood, you uttered, *ἀψεύδου*.
famous, *πάνυ*.
far, *μακράν*.
fast, *ταχύ*.
father, *πατήρ*, *τρός*.
fault, see *find*.

favour, see *confer*.
fear, *δεῖδω*, *φοβέομαι*.
feast, *δειπνέω*; at the f., use
 vb.

fellow-labourer, *σύνεργος*.
fertile, *πλούσιος*.
few, *δλίγοι*.
field, *ἄγρος*, *μάχη*. In the
 field, *ἐν ταῖς μάχαις*.
fight, *μάχομαι* (with, d.).
find, *εὑρίσκω*, *χαταλαμβάνω*.
 “ fault, *ἐπιτιμάω* (d.).
 “ out, *ἐξευρίσκω*.

finger, *δάκτυλος*.
fire, *πῦρ*, *ός* (n.).
firm, *βέβαιος*.
first, *πρῶτον* *μέν*. See p. 10, 3.
first, at, *πρῶτον*.
fish, *ἰχθύς*, *όος*.
fix on, *προσέχω* (d.).
flee, *φεύγω*. F. from, *ἀπο-*
 φεύγω. F. for refuge, *χατ-*
 αφεύγω.

fleet, *ναυτικόν*, *νῆες*.
fling away, *ἀπορρίπτω*.
flock, *πρόβατα*, *οών*.
flog, *սատրից*.
flourish, *ἀνθέω*.
flow, *ρέω*.
flower, *ἀνθος*, *οὐς*.
fly, *φεύγω*.
follow, *ἐπομαι* (d.). As follows
 (following), *τοιάδε*.

fond of building, φιλοκαθόδομος. free, ἐλεύθερος.
 fool, μωρός. freedom, ἐλευθερία (from, g.)
 fool-hardy, τολμηρός. freeze, p. 71.
 foolish, μωρός. friend, φίλος ; be f. with,
 foot, πούς, ποδός (m.) ; hand φίλος εἰναι (g.)
 and f., acc. pl. friendship, φιλία.
 for, γάρ, ἵνεκα (for the sake
 of) ; p. 31 (5), ἐπί (d. with
 a view to), διό (on account
 of), διέρ (in behalf of),
 περί (about) ; of time, p.
 41, 9.
 for all time, ἐς δεῖ.
 forbid, ἀπαγορεύω.
 force, (sb.) use article, (vb.) συνωθέω.
 forefather, πρόγονος.
 foremost of all, ἐν τοῖς πρῶτος.
 foresight, πρόνοια.
 forget, ἐπιλανθάνομαι.
 forgive, συγγιγνώσκω.
 form, πέπηγα.
 former, ἔκεινος, ὁ μέν.
 former times (days), of, πρὸν,
 πάλαι.
 forsooth, δῆθεν, δή.
 fortify, τειχίζω.
 fortitude, with equal, ὁμοίως.
 fortunate, εὐτυχής.
 fortune, good, εὐτυχία.
 four at a time, ἀνὰ τέτταρας.
 " others, with, πέμπτος
 αὐτός.

freedom, ἐλευθερία (from, g.)
 freeze, p. 71.
 friend, φίλος ; be f. with,
 φίλος εἰναι (g.)
 friendship, φιλία.
 frighten, φοβέω.
 from, ἀπό, ἐκ (g.) ; be f.,
 ἀπειμι.
 front, in f. of, πρό (g.)
 fugitive, φυγάς, ἄδος.
 full, at full speed, ἀνὰ κράτος ;
 with full stream, πολὺς.
 furlong, στάδιον (pl., οἱ).
 furnish, παρέχω.

G.

Gain, χέρδος, ους, (vb.) χερ-
 δαίνω.
 gain day, see day.
 garrison, φρούριον.
 gate, πύλη.
 gather, συλλέγω.
 gathering, σύλλογος.
 general, στρατηγός ; be g.,
 στρατηγέω.
 gentle, πρᾶος, πραεῖα, πρᾶον.
 geometry, γεωμετρία.
 get, λαμβάνω.
 giant, γίγας, αντος.
 gift, δῶρον.
 give, δίδωμι ; give advice,
 παραινέω.

H.

glad, be, *ἥδομαι*.
 glorious past, *δόξα ὑπάρχουσα* (d.).
 glove, *χειρίς, ἵδος* (f.).
 go, *βαῖνω, ἔρχομαι, εἰλμε*; g. away, *ἀποβαίνω*; g. on, *γίγνομαι*; g. on board, see *board*; g. out, *ἔξέρχομαι*; g. up, *ἀναβαίνω*.
 god, *θεός*. God knows, *νῆ Δια*.
 gold, *χρυσός*; (adj.) *χρύσεος*.
 gone, have, *οἴχομαι*.
 good, *ἀγαθός* (at, inf.).
 Gorgias, *Γοργίας*.
 government, *οἱ ἐπὶ πραγμάτων*
 governor, *δρομοστής*.
 Granicus, *Γράνικος*.
 grant, *δίδωμι*; or use § 36.
 grasping despot, say: to one
 grasping (*πλεονεκτέω*) and
 wronging (*ἀδικέω*).
 great, *μέγας*.
 greatly, *μεγάλως*.
 Greece, *Ἐλλάς, ἀδος* (f.).
 Greek, *Ἑλλην, ἡνος*.
 grey, *πολεός*.
 ground, *χωρίον*. On g. that,
 § 40, 4.
 guard against, *φυλάττομαι*.
 guess, make a g., *εἰκάζω*.
 guilty, be found g. of, *ἀλισχομαι* (g.).
 gulf, *κόλπος*.
 Gyges, *Γύγης, οὐ*.

Hair, *θρίξ, τρεχός* (f.).
 half, *ἡμίσυς, εἷς, ν.*
 halt, *καθίσταμαι*.
 Halys, *"Αλυς*.
 hand, *χείρ, χειρός* (f.). At
 the hands of *ὑπό, πρός* (g.).
 On the one h., *μέν*.
 hand over, *προδίδωμι, προτίημι*.
 handsome, *χαλός*.
 hang, *κρεμάννυμι*.
 happen, *συμβαίνω, τυγχάνω*.
 happiness, *εὐδαιμονία*.
 happy, *εὐδαιμων*.
 harbour, *λειχήν, ἐνος* (m.).
 hard, *χαλεπός*.
 hard-hearted, *σχέτλιος*.
 hardly (one). See p. 27, (c).
 harm, see *do*.
 hat, *πέτασος*.
 hate, *μαίω*.
 hatred, *ἔχθρα, μῖσος*.
 have, *ἔχω, φέρω* (get).
 he, *ἐκεῖνος, οὗτος*.
 head, *κεφαλή*.
 hear, *ἀκούω*.
 heat, *καῦμα, ατος*.
 height, to a great, *ἐπὶ μέγα*.
 Hellas, *Ἐλλάς, ἀδος*.
 help, *βοηθέω* (d.).
 her, § 9, 6.
 herald, *κῆρυξ, υκος*.
 here, *ἐνθάδε*. Be h., *πάρειμι*.
 Herodotus, *Ἡρόδοτος*.

from, g.)

f. with,

; be f.,

g.)

.

ἢ κράτος;

πολύς.

οι).

b.) κερ-

be g.,

, πρᾶον.

advice,

herself, *αὐτή*.
 hide, *δορά*, (vb.) *ἀποκρύπτω*.
 high, *ὕψηλός*.
 highly, *περὶ πολλοῦ*.
 hill, *ἄκρουν, ὄρος, οὐς*.
 himself, *αὐτός*.
 his, § 9, 6.
 history, *συγγραφή*.
 hold, *ἔχω, διέχω, νομίζω* (= believe); h. worthy, *ձξώω*;
 h. oneself in readiness,
 παρασκευάζομαι.
 home, *οἶκος, ἐπ' οἴκου* (adv)
 Homer, *"Ομηρος*.
 honest, *χρηστός*.
 honesty, *χρηστότης*.
 honour, *τιμὴ*, (sb.) *τιμῇ*.
 honourable, *καλός*.
 hope, *ἐλπίς, ἰδος* (f.), *ἐλπίζω*
 (have h.)
 hoplite, *σπαθίτης*.
 horse, *ἵππος, ἵππεῖς*.
 horseman, *ἱππεύς*.
 hour of departure, &c., say :
 you shall now go away to
 the gods.
 house, *οἰκία, δόμος*; at my
 house, *παρ' ἐμοί*.
 how, *πῶς, ὡς* (with adjs.);
 how many, *πόσοι*.
 huge, *μέγας τίς*.
 human, *ἀνθρώπινος, ἀνθρώ-*
 πων.
 hunger, *λεμός*.

hunting, *θήρα*; love hunting,
 φιλόθηρός εἰμι.
 hurt, *βλάπτω*.

I.

I, *ἐγώ*.
 ice, *χρύσταλλος*.
 identity of interest, *τὸ ταῦτὰ συμφέρειν*.
 idle, *ἀργός*.
 idleness, in, *ἀργός*.
 if, *εἰ*. If ever, *Ἐάν* (§ 28, 3).
 ignorance, *ἀμαθία*.
 ignorant, *ἀμαθής*.
 ill, *χακᾶς*.
 ill, be, *νοσέω*.
 imagine, *διπλαμβάνω*.
 immeasurably, *πολύ*.
 immediately, *εὐθύς*.
 impiety, *ἀσέβεια*; commit i.,
 ἀσεβέω.
 impious, *ἀσεβής*.
 impose, *ἐπιτίθημι*.
 impossible, *ἀδύνατος*.
 in, *ἐν* (d.)
 incentive, *ἀνάγκη*.
 incur danger, *κινδύνεύω*.
 indignant, be, *ἀγανακτέω*
 (that, § 31).
 individually, *χαθ' ἔνα*.
 inevitably, use *ἀνάγκη ἔστι*.
 infatuated, *μωρός*.
 inferior, *χειρων*.
 inhabit, *οἰκέω*.

inhabitant, πολίτης, ὁ οἰκῶν.
 injure, ἀδικέω, βλάπτω.
 injury, for the, ἐπὶ κακῷ.
 injustice, ἀδικία ; practise i.,
 ἀδικέω.
 injustice, suffer, κακῶς πάσχω.
 inroad, ἐσβολή. Make an i.,
 ἐσβάλλω.
 insolence, ὑβρίς, εως (f.)
 insolent, ὑβριστικός.
 instantly, εὐθέως.
 instead of, ἀντὶ (g.)
 instrumentality, thro, διά (g.)
 intend, δεῖνοξομαι; § 41, 3.
 interest, τόκοι, ων; with great-
 est i., ἡδιστα
 interpreter, ἐρμηνεύς, ἐως.
 intervening, μεταξύ.
 into, εἰς (a.)
 invade, ἐσβάλλω.
 invasion, ἐσβολή.
 invisible, διφανής.
 invite, καλέω.
 involve, p. 35, (10).
 Ionia, Ἰωνία.
 island, νῆσος (f.)
 it, § 9, 3, (2).
 itself, by, αὐτός.

J.
 Jealous, φθονερός.
 journey, πορεία.
 judge, κριτής, (v.b.) κρίνω.

judgment, γνώμη ; in my j.,
 p. 38, 11.
 just, δίκαιος ; βραχύ τι.
 justice, δίκη, δίκαιοσύνη.

K.
 Keep, φυλάττω, ἔμμενω (d.);
 keep silent, σιγδω.
 kill, ἀποκτείνω.
 killed, be, ἀποθνήσκω.
 kind, of the, see such.
 king, βασιλεύς.
 know, οἶδα, ἐπίσταμαι, γιγ-
 νώσκω.
 knowledge, ἐπιστήμη.

L.
 Labour, πόνος, πραγματεία ;
 (v.b.) πονέω.
 lake, λίμνη.
 lamb, ἀρνός, gen. ἀρνός. (See
 Dict.)
 land, γῆ, χώρα, πόλις. By l.,
 κατὰ γῆν.
 language, γλῶττα.
 large, μέγας ; large number,
 say : many.
 last, μένω.
 last, at, τέλος.
 latter, ὦτος, ὁ δέ.
 Laurium, Λαύρειον.
 lavish, μέγας.
 law, νόμος.

lay, *τίθημε.*
 lay aside, *χατατίθειαι.*
 lay violent hands on, *χράομαι*
 βιαιώς (d.)
 lead, *ἀγω*; l. away, *ἀπάγω*;
 l. back, *ἐπανάγω.*
 leader, *ἡγεμών*, *όνος.*
 leap down, *χαταπηδάω.*
 learn, *μανθάνω.*
 least, at, *γέ.*
 leave, *λείπω.*
 Lesbos, *οἱ Λέσβιοι.*
 less, *μείων.*
 let go, *ἀφίημι.*
 letter, *ἐπιστολή.*
 liar, *φεύστης*, *οὐ.*
 liberty, *ἐλευθερία.*
 lie, *χεῖματι.* Tell a lie, *φεύδομαι.*
 life, *βίος*; l. of ease, *ράστώνη*;
 of his l., say "living."
 light, *φῶς*, *τός* (n.), (vb.)
 ἀνάπτω.
 like, *δημοίς*, *πρός* (g.); § 33, 1;
 (vb.) *ἡδέως* + opt. with *ἄν.*
 likely, *εἰκός.*
 lion, *λέων*, *οντος.*
 listen to, *ἀκούω*, *ἀκροδομαι* (g.)
 little, *δλίγος*, (adv.) *δλίγου*,
 δλίγω (with compar.)
 live, *βιώω*, *ζῶω*, *διάγω*; l. on,
 ἐνοικέω.
 load, *ἀχθος*, *ονς.*
 long, *πολύς*; l. after, *πολὺ*

βαστερον; l. ago, *πάλαι*; as
 l. as, *ἔως* (p. 89, 4).
 longer, no, *οὐκέτι*, *μηχέτι* (§36,
 4), adv. *πολὺν χρόνον.*
 look at, *ἐπιβλέπω.*
 loosening, use *χαλαρός* (loose)
 predicatively.
 lose, *ἀπόλλυμι.*
 loss, be at a, *ἀπορέω.*
 lot, the common, use *κοινὸν*
 πᾶσιν.
 loud, *μέγας.*
 love, *φιλέω.*
 lower, *ὑψίημι.*
 loyal, *πιστός.*
 Lydian, *Λυδός.*

M.

Mad, be, *μαίνομαι.*
 magistrates, *τὰ τέλη.*
 maiden, *χόρη.*
 maintain, *τρέφομαι.*
 make, *ποιέω* (§ 27, 2); m. use
 of, *χράομαι* (d.); m. good
 use of, *εὖ χράομαι.*
 man, *ἀνήρ*, *δρός*, *ἀνθρωπος*,
 στρατιώτης, *τις* (= anyone).
 manage, *πράττω.*
 mankind, *οἱ ἀνθρωποι.*
 many, *τολλοί*; m. times, *πολ-*
 λαπλάσιοι.
 Marathon, at, *Μαραθῶνι.*
 march, *δόδος* (f.), (vb.) *στρατ-*

πάλαι; as
4).

ηχέτε (§36,
ούνου).

οός (loose)

ω.
use *κοινὸν*

); m. use
m. good

θρωπος,
anyone).

η.
nes, *πολ-*

ῶντι.
) *στρατ-*

εύω, εἰσελαύω; m. across, *διερβάλλω*.

mark, *χαρακτήρ*; § 15, (10). Massagetae, *Μασσαγεται*.

master, *δεσπότης*.

matter, see *thing*.

matter of, § 15, (10).

may, *ξέστε*; m. say, *τις*; § 25, 2.

maxim, the, *τό*.

meal, *δεῖπνον*.

mean, *εἰμί*.

means, use *διπώς* (how). By means of, *διά* (g.)

measure, *μετρέω*.

Median, *τῶν Μήδων*.

Medon, *Μέδων*.

meet, *ἐντυγχάνω* (d.)

member of this house, *τις*.

mention, *λέγω* (a.)

messenger, *ἄγγελος*.

middle, *μέσος* (§ 6, 1.)

midnight, *μέσην νύκτα*.

midst, see *middle*.

mildness, use *πρόδως*.

Miletus, *Μίλητος*.

mind, *φρήν, ενός, γνώμη*.

misdeeds, *τὰ πεπραγμένα*.

misfortune, *τὸ ἀποτυχεῖν*.

mistake, make, *διμαρτύνω*.

momentary, *παραντίκα*.

money, *χρήματα, ἀργύριον*.

month, *μῆν, μηνός* (m.).

monument, *μνῆμα, ατος*.

more, *πλέον, μᾶλλον*: one m., *ἔτι εἰς*; be no m., *οὐκέτε εἰναι*.

morning, from, *ἐκ τοῦ πρωΐ*.

mortal, *θνητός*.

most, *μάλιστα*.

most people (men), *οἱ πολλοὶ τῶν ἀνθρώπων*.

mother, *μήτηρ, τρός*.

mount, *ἐπιβαίνω*, (sb.) *ὄρος, οὐς*.

mountain, *ὄρος, οὐς*.

move away, *ἀποκινέω*.

much, *πολύς*, (adv.) *πολλὰ or πολλῷ* (with compar.); very m., *πλεῖστα*.

mule, *ἵμιονος*.

multitude, *οἱ πολλοί*.

must, *δεῖ*.

my, *ἐμός*.

myriad, *μυριάς, ἀδος* (f.).

Mysia, *Μυσία*.

N.

Name, *ὄνομα*, (vb.) *καλέσω*.

narrative, use *διηγέομαι* (narrate).

narrow, *στενός*.

nation, *ἔθνος, πόλεις, λεώψ*.

native country, *πατρίς*.

naturally, *εἰκότως*.

nature, *φύσις, εώς* (f.). What

| | |
|---|--|
| its nature was, use <i>ποῖος</i> . | n., <i>πλείονες</i> . |
| <i>Naupactus, Ναύπακτος.</i> | numerous, <i>πολὺς</i> . |
| near, <i>περί</i> (a.), <i>σχεδόν</i> . | O. |
| necessity, <i>ἀνάγκη</i> . | |
| need, <i>δέομαι, δεῖ</i> . In n. of, <i>ἐνδεής</i> . | O ! that, § 36. |
| neglect, use <i>ἔδω</i> (leave alone). | Oath, <i>δροκος</i> ; take an o., <i>δρυνομι</i> ; break an o., <i>παρ-</i> |
| neighbour, <i>γείτων, ονος</i> . | <i>αβαίνω</i> ; keep an o., <i>ἐμμένω</i> (d.) |
| neither..nor, <i>οὔτε..οὔτε</i> . | obey, <i>πειθομαι</i> (d.) |
| never, <i>οὐποτε</i> . | object, use relative. |
| new, <i>κανός</i> . | obscure, <i>ἐπισκοτέω</i> (d.) |
| next, <i>ὑστεροῖος</i> . | observe, <i>νομίζω</i> . |
| night, <i>νύξ, νυκτός</i> (f.); by n., <i>νυκτός</i> ; one n., τ. ἡ. | obtain, <i>τυγχάνω, λαμβάνω,</i> <i>παρατείομαι</i> . |
| night-fall, at, <i>ἢπο νύκτα</i> . | occupy, <i>οἰκέω, καταλαμβάνω</i> . |
| nightingale, <i>ἀγρόνυ, ὄνος</i> (f.) | off. <i>κατά</i> (a.) |
| <i>Nikias, Νικίας.</i> | offer sacrifice, <i>θύω</i> . |
| noblest, see <i>prizes</i> . | " prayer, <i>εὐχομαι</i> . |
| nobody, <i>οὐδείς</i> . | officer, <i>ἀρχή</i> . |
| no, no man, see <i>no one</i> . | often, <i>πολλάχις</i> . |
| no more, be, <i>οὐχέτε εἰμί</i> . | old, <i>παλαιός, πρέσβυς, ἀρχαῖος</i> |
| no one, none, <i>οὐδείς, μηδείς</i> p. 114, (6.) | old age, <i>γῆρας, ως</i> (n.) |
| not, § 46; not even, <i>οὐδέ</i> ; not only, <i>οὐ μόνον</i> . | old man, <i>γέρων, οντος</i> . |
| nothing, <i>οὐδέν, μηδέν</i> . | Olympiad, <i>Ὀλυμπιάδς, ἀδος</i> (f.) |
| nothing to do, p. 38, 11. | Olympus, <i>Ὀλυμπος</i> . |
| notice, see <i>escape</i> | Olynthian, <i>Ὀλύνθιος</i> . |
| now, <i>νῦν</i> . | on, <i>ἐπι</i> (g.), <i>ἐν</i> (d.) ; of time, § 22, 3. |
| <i>Noumantia, Νουμαντία.</i> | on his own account, <i>δι'</i> <i>ἴαυτόν</i> . |
| <i>Noumantines, Νουμαντῖνοι.</i> | on our side, <i>μεθ' ἡμῶν</i> . |
| number, <i>ἀριθμός</i> ; smaller n., <i>ἐλάσσονες</i> ; greater (larger) | once, <i>ποτέ, πρόσθεν</i> . |

once, at, εὐθύς.
 one, τις.
 one another, ἄλληλων.
 one..another, ἄλλος..ἄλλος.
 one and only, μόνος δῆ.
 one man..another, ἄλλος..ἄλλος.
 oneself, ἑαυτόν.
 open, stand, ἀνέψυγα.
 openly, φανερῶς.
 opinion, γνώμη; be of o.,
 δοκεῖ (d.)
 opportunity, καιρός.
 opposite party, οἱ ἔτεροι.
 oppressor, use πλεονεκτέω.
 or, ἢ.
 or indeed, οὖδε.
 oracle, λόγιον.
 orator, ῥήτωρ
 ordain, τάσσω.
 order, κελεύω; without order,
 ἀτάκτως; send round or-
 ders, περιαγγέλλω. In o.,
 that (to), ἵνα (§ 29)
 other, ἄλλος; οὐ δέ.
 ought, χρή, δεῖ. See § 42.
 our, ἡμέτερος; ourselves,
 ἡμεῖς αὐτοί.
 out, ἐξ, ἀπό (g.); out of, ἐκ (g.)
 out-stretched, use ἔκτεινω.
 over, ἐπί (a.), κατά (a.); over
 and over, πολλάκις; o.
 against, ἐπί (g.)
 overawe, καταπλήγτω.

overtake, γίγνομαι (d.)
 own, § 9, 7.
 ox, βοῦς, βοῦς.

P.

Pain, λυπέω.
 painless, ἀλυπος.
 palace, βασιλεῖον.
 palm, τὸ εἴσω.
 parent, γονεύς, ἔως.
 part, μέρος, ους; it is the p.,
 § 15, (10). The larger p.,
 οἱ πλείονες; for the most
 p., p. 41, 8.
 partly..partly, τὸ μὲν..τὸ δὲ.
 pass through, διαβαίνω.
 passion, πάθος, ους, δργή.
 patriot, δημοτικός.
 pay, μισθός, (vb.) ἀποδίδωμι.
 peace, εἰρήνη; be at p.,
 εἰρήνην ἔχω [with, πρός (a.)]
 Pegasus, Πήγασος.
 Pelion, Πήλεον.
 penalty, ζημία.
 penny, δρυδός.
 people, δῆμος, δημοτικό.
 people at large, λεώς.
 people say, use λέγομαι (per-
 sonally).
 perceive, αἰσθάνομαι.
 perception, τὸ νοεῖν.
 perform, ποιέω (every act,
 πάντα).
 performance, use inf. of ποιέω.

perhaps, *ἴσως*.
Pergainos, *Πέργαμος*.
Pericles, *Περικλῆς*, *έσυς*.
 perish, *ἀπόλλυμαι*.
Persia, *Περσίς*, *ἰδος* (f.), or
 Πέρσαι.
Persian, *Πέρσης*.
 person, *τις*, *αὐτόν*, or omit.
 persuade, *πείθω*.
 persuasion, by, *πείσας*.
Philip, *Φίλεππος*.
 philosopher, *φιλόσοφος*.
 philosophy, *φιλόσοφία*.
 piety, *εὐσέβεια*.
 pile, *σωρός*, (vb.) *τίθεμαι*.
 pine away, *τήχομαι*.
 pious, *εὐσεβής*.
 piously, *εὐσεβῶς*.
 pitch, such a p., *ἐς τοῦτο*.
 “ on, *καταλαμβάνω*.
 pity, *οἰκτείρω*.
 place, *τόπος*, *χωρίον*, (vb.)
 τίθημι; p. on (upon),
 ἐπειθῆμι.
 plague, *νόσος* (f.).
 plain, *πεδίον*.
 plan, use demonstr.
Plato, *Πλάτων*, *ωνος*.
 pleasant, *ἡδύς*, *εῖα*, *ὑ*.
 pleasure, *ἡδονή*; with p.,
 ἡδέως.
 pledge, *δεξιά*; redeem a p.,
 βεβαιώω; violate a p.,

παραζήνω.
 plume oneself, *ἀγάλλομαι* [on,
 (d.) or *ἐπι* (d.)]
 plunder, *ἀρπαγή*, (vb.) *ληζο-*
 μαι.
Plutarch, *Πλούταρχος*.
 poet, *ποιητής*.
 poison, *φάρμακον*.
 policy, omit.
 political measures, *πεπολεῖτ-*
 ειμένα.
 poor, *πένης*, *ητος*.
 populate, *οικέω* (inhabit).
 population, use *οικέω*.
 populous, use *οικέω*.
 position, *τόπος*.
 possess, pf. of *κτέομαι*.
 possession, *κτῆμα*, *ατος*; take
 p. of, *κτεέχω*.
 possible, *δυνατός*, § 23, 8.
 pour, *χέω*.
 power, *δύναμις*; in one's p.,
 say : of one, § 15, (10); be
 in one's p., p. 102, 6.
 powerful, *δυνατός*.
 practice, for, *μελέτης* *ἔνεκα*.
 practise, *δοκέομαι*.
 “ injustice, *ἀδικέω*.
 “ justice, *δικαιοπραγέω*.
 praise, *ἔπαινος*, *ἔπαινέω*.
 praise-worthy, *ἔπαινετός*.
 pray, *δητα*; p. 38, 10.
 precautions, say: these things

precious, *τίμος*.
 prefer, *αἱρέομαι*, *προτιμῶ*.
 preference, in p. to, *ἀντὶ* (g.).
 preparation, *παρασκευή*;
 make p. = prepare.
 prepare, *παρασκευάζομαι*.
 present, *ὑν*; be p., *πρέπει*
 (at, *εἰς*); on the p. occasion,
 $\epsilon\pi\tau\iota\tau\omega\eta\pi\alpha\tau\omega$.
 prevail, *ἐπικρατέω*, *νικάω*.
 prevent, *χωλύω*.
 price, at p., § 14, 3.
 pride oneself, see plume.
 prisoner, *αἰχμάλωτος* (with,
 p. 105, 10).
 prizes, noblest, say: greatest
 things.
 proceed, use *ἡδη* (now).
 prodigy, *σημεῖον*.
 profitable, *σύμφορος*.
 promise, or make p., *διπισχ-*
 νέομαι.
 promontory, *ἄκρων*.
 proof, § 15, (10).
 property, *χτήματα*, or use art.
 prosecute, *διώκω*, *γράφομαι*
 (*for* = gen.)
 prosper, *εὐτυχέω*.
 prosperity, *εὐτυχία*.
 provide, *πορίζομαι*.
 revisions, *ἐπιτήδεια*, *ων*.
 vanish, *χωλίζω*.
 vanished, be, *δίκηγ* *διδωμε*.

pursue, *διώκω*.
 pursuer, *διώκων*.
 push on, *ἐπειχόμαι*.
 put on, *ἐνδύω* (another),
 $\epsilon\eta\deltaύ\eta\omega$ (oneself); p. up,
 κατάργομαι; p. to death (the
 sword), *ἀποκτείνω*; be p.
 to death, *ἀποθνήσκω*.
 put (question), *ἐρωτάω*.

Q.

Quarter, give, *ζωγρέω*.
 queen, *βασίλεια*.
 question (vb) *ἐρωτάω*; every
 q., *πάντα*.
 quickest way, by the, *τὴν*
 ταχίστην.
 quickly, *ταχύ*.
 quiet, remain, *ἡσυχίαν* *ἀγω*.

R.

Race, *γένος*, *οὐς*.
 rain, *δετός*.
 raise, *αἴρω*, *συλλέγω* (of ships);
 r. a siege, *ἀπανίσταμαι*.
 rampart, *τεῖχος*, *ους*.
 rare, *σπάνιος*.
 ravage, *τέμνω*, *δηϊδω*.
 reach, *ἀφικνέομαι* *εἰς* (a.)
 ready and willing, *έκαών*, *όντος*.
 really, *ἀρου*, *τῷ ὄντι*.
 re-ascend, *ἀνέρχομαι*.
 reason, *λόγος*.

receive, δέχομαι ; r. a favour, *εὖ ποιέομαι.*
 reconcile, *καταλλάττω.*
 recover, *ἀναλαμβάνω.*
 reduce, *ὑποστρέφομαι.*
 reduction, use *ὑποστρέφομαι* (reduce).
 refer, *ἐπανέρχομαι* [to, *εἰς* (a.)].
 refit, *ἐπισκευάζω.*
 reflect, *λογίζομαι.*
 refrain from, use *μή.*
 refuge, *καταφυγή;* flee for r., *καταφεύγω.*
 refuse, *οὐ φημι,* *οὐ βούλομαι,* *ἀρνέομαι.*
 regard, with r. to, *πρός* (a.)
 region, *χώρα.*
 rejoice, *ἥδομαι* (d.)
 release, *λιτήμη.*
 remain, r. in force, *μένω.*
 remark, the, *τό.*
 remedy, *φάρμακον.*
 remember, *μέμνημαι.*
 remind, *μημνήσκω.*
 remove, *ἀποκομίζω.*
 repair, *ερχομαι.*
 reply, *ἀποκρίνομαι.*
 report, *ἀγγέλω.*
 request, omit.
 require, see need.
 rescue, *σώζω.*
 resist, *ἀντέχω* (d.)

resolve, *δοκεῖ* (d.)
 respect, in many other r., *ἄλλα πολλὰ;* win r., *τιμά-*
ομαι; with r. to, *ἔς.*
 responsibilities, assume, &c., *ποιεῖν ἀ χρὴ ποιεῖν ἐν πόλει*
ἀρχούσῃ.
 rest, *ἀνάπαυσις,* *ἀνάπαυλα* (f.),
ἀναπαύω (vb.)
 rest, the, *ὁ ἄλλος.*
 restore, *κατάγω,* *ἀποδίδωμι.*
 result, use *πράττω*; accord-
 ing to r., *πρὸς τὸ ἔκβάν.*
 retreat, *ἀναχώρησις,* *εως,* (vb.)
ἀναχωρέω.
 return (home), *κατειμι.*
 revelry, *κῶμος.*
 revolt, after the, say : they
 had revolted (*ἀφίστημι*).
 revolve, *διανοέομαι.*
 reward, *δῶρον.*
 rhinoceros, *βινόκερως.*
 rich, *πλούσιος.*
 ride, *ἐλαύνω.* Their ride had
 taken, &c., say : they had
 ridden even far.
 ridge, *λόφος.*
 right, p. 100, 8 ; on the r.,
ἐν δεξιᾷ.
 rightly, *δρθῶς.*
 ring, *δακτύλιος.*
 rise, *χωρέω.*
 river, *ποταμός.*

other r.,
r., τιμά-
c.
me, &c.,
ἐν πόλει
χνλα (f.),
διδωμι.
accord-
βχθδν.
νς, (vb.)

: they
γημι).

de had
y had

he r.,

road, ὁδός (f.)
rob, ἀποστερέω, συλάω.
Roman, τῶν Ρωμαίων.
rose, ρόδον.
rough, βίαιος.
royal, omit.
ruin, διαφθείρω.
rule, ἀρχω, (sb.) ἀρχή. Of
his r., say : ruling.
ruler, ἀρχων.
rumour, φήμη.
run, τρέχω.
run away (from), ἀποδιδ-
ρόσκω.

S.

Sacred, μέγας.
sacrifice, ἵερδ, ᾧν, (vb.) θύω.
safe, δοφαλής.
safety, δοφάλεια. In s., say :
safe.
sage, σοφός.
sail, πλέω; s. away, ἀποπλέω ;
s. out, ἐκπλέω.
sake, for s. of, ἔνεκα.
salute, προσκυνέω.
same, ὁ αὐτός.
Samos, Σάμος.
satisfy, κορέννυμι.
save, σώζω.
say, λέγω, φημί. Might s.,
p. 27, (e).
scatter, σπείρω, σκεδάννυμι.

school, οἱ ἀμφὶ (a.)
scoff at, σκώπτω.
sea, θάλαττα. By s., κατὰ
θάλατταν.
sea-fight, ναυμαχία.
search, in s. of, ἐπὶ (a.)
second, on the s. day, δευτερ-
αῖος.
secondly, ἐπειτα, δέ.
security, with greater s.,
δοφαλέστερον.
sedition, στάσις, εως (f.)
see, ὄρδω, βλέπω.
seek, ζητέω.
seem, φαίνομαι; it seems,
δοκέω (personally, § 39, 8).
seize, λαμβάνω.
self, αὐτός.
sell, πωλέω.
send, πέμπω.
“ for, μεταπέμπομαι.
sensation, τὸ αἰσθάνεσθαι.
servant, δοῦλος.
serve, δπηρετέω (d.)
service, δπηρεσία.
set (of the sun), δύομαι; set
down, καταίθημι; set one's
heart on, ἐπιθυμέω (g.); s.
over, ἐπειθῆμι (d.)
set out, πορεύομαι.
severe, βαρύς, εῖα, ύ.
shade, σκιά.
shame, αἰσχύνη.

shameful, *αἰσχρός*; s. death, *αἰσχρῶς*.
 sheep, *δίς*, *δίος*.
 shepherd, *ποιμήν*, *ένος*.
 ship, *ναῦς*, *νεώς* (f.).
 shoe, *δπόδημα*, *ατος*.
 shoot, *τοξεύω*.
 short, *βραχύς*, *εῖαι*, *ά*.
 should, see *ought*.
 shout, *βοῶμ*.
 show oneself, *φαίνομαι*.
 shower kindness upon, *εὐ ποιεῖν*.
 side, *πλευρά*, *άς*; on the s. of, p. 49, 3, (1).
 sign, *σημεῖον*.
 signify, *διαφέρω*.
 silence, *τὸ σιγᾶν*.
 silent, see *keer*.
 silver, *ἀργυρός*.
 simple, *ἀπλόος*.
 simplicity, *ἀπλότης*, *ητος* (f.).
 sin, *ἀμαρτάνω*.
 sing, *ἀδω*.
 sink, *καταδύνω*.
 sir, use *ὦ ἄνδρες Ἀθηναῖοι*;
 my g. s., *ὦ βέλτιστε*.
 sit, (s. down), *κάθημαι*.
 skilful, *δεινός*.
 skill, *τέμπειρία*.
 sky, *οὐρανός*.
 slave, *δοῦλος*.
 sleep, *ὄνυος*, (v.b.) *καθεύδω*.
 small, *μικρός*.
 snail, *κοχλίας*, *ον*.
 so, *οὕτως*, *ῶστε*.
 " many, *τοσοῦτοι*.
 " much, *τοσοῦτον*.
 Socrates, *Σωκράτης*, *ους*.
 soft, *μαλακός*.
 soldier, *στρατιώτης*.
 solemn, *μέγας*.
 Solon, *Σόλων*, *ωνος*.
 some, *τις*, (pl.) *οἱ μέν* (p. 10, 3).
 some body, some one, *τις*.
 something, *τι*.
 sometimes, § 32, 7.
 son, *υἱός*.
 soon, *ταχέως*.
 sooth-sayer, *μάντις*, *εως*.
 Sophocles, *Σοφοκλῆς*, *έους*.
 sorrow, *λύπη*, *ἄλγος*, *κακόν*.
 soul, *ψυχή*.
 source, *πηγή*.
 south, *μεσημβρία*.
 sovereignty, *δρογή*.
 spared, be, use *τὸ μὴ δποθανεῖν*
 sparingly, *μετρίως*.
 Sparta, *Λακεδαιμόνων*, *ονος* (f.).
 Spartan, *Λακεδαιμόνιος*, *Σπαρτάτης*.
 speak, *λέγω*, *εἶπον*; s. ill of,
 κακηγορέω; s. truth, *ἀληθεύω*.
 specified, *ρητός*.
 spectator, *θεατής*.

speech, *τὸ λαλεῖν*.
 speed, at full s., *ἀνὰ κράτος*.
 speedily, *ταχύ*.
 spend, *διατρίβω* (of time).
 spider's web, *ἀράχνιον*.
 spirited, use *προθύμως*.
 spoil, *λεία*.
 spring, *ἔαρ, ἥρος* (n.).
 stag, *ἔλαφος*.
 stand, *ἵσταμαι, ἔστηκα* (aor.
ἔστην) ; s. by, use *παρίστημι*
 (d.) ; s. open, § 26, 2
 state (country), *πόλις* ; in this
 state, *ἐν τούτῳ*.
 statue, *ἀνδρίας, ἀντος* (m.)
 stead, in, *ὑπέρ* (g.)
 steal, *κλέπτω*.
 still, *ἔτι, δῆμως*.
 stomach, *γαστήρ, τρός* (f.)
 stone, *λίθος*.
 storm, *χειμών, ὄνος* (m.)
 straits, in what, *ἐν οἷοις*.
 stranger, *ξένος*.
 straw, *θρῖσ, τριχός* (f.)
 street, *δόδος* (f.), *ἀγυέδ*.
 strength, *δύναμις, σθένος, οὐς*.
 strike, *τύπτω*.
 strong, *ἰσχυρός, δυνατός*.
 struck, use *θαυμάζω* (wonder)
 struggle, *δρωνίζομαι*.
 Strymon, *Στρυμών, ὄνος* (m.)
 subject, *ὑπήκοος, ἀρχόμενος*.
 succeed, *κατορθώω*.

success, *τὸ εὖ πράττειν*.
 such, such a one, *τοιοῦτος*.
 such things as this, *τοιαῦτα*.
 suffer, *πάσχω*.
 " punishment, *δίκην*
δίδωμι.
 " wrong, *ἀδικα πάσχω*.
 suffice, = be sufficient.
 sufficient, *ἴκανός*.
 summer, *θέρος, οὐς*.
 sun, *ἥλιος*.
 Sunium, *Σούνιον*.
 sunset, *ἥλιον δυσμαῖ*, or use
 gen. absolute.
 superior, *ἀμείνων* ; showing
 superior virtue, say: being
 better.
 suppose, I, *διπού*.
 surely not, *μῶν*.
 surprised, be, *θωμάζω*.
 surrender, *παραδίδωμι* (tr.),
ἐνδίδωμι.
 surround, *κυκλώω*.
 suspect, *διποτεύω*
 sweet, *ἡδύς, εῖα, ὑ*.
 sword, *ξίφος, οὐς*

T.

Table, *τράπεζα*.
 take, *λαμβάνω, καταλαμβάνω*
 " counsel, *βουλεύομαι*.
 " from, *ἀφαρέω*.
 talent, *τάλαντον*.

tall, *μέγας*.
 task, *ἔργον*.
 teach, *διδάσκω*.
 teacher, *διδάσκαλος*.
 tear, *δάκρυον*.
 tell, *λέγω*.
 temple, *ναός*.
 tent, *σκηνή*.
 terms, bring to t., see *bring* ;
 on such t., *ἐπὶ τοιούτοις*.
 terrible, *δεινός*.
 terrify, *φοβέω*.
 territory, *χώρα*.
 than, *ἢ*.
 thank, I t. you, *χάρις δηὖν*
 (*ἐστε*).
 that, *δτι, ὅστε*; (pron.) *ἐξεῖνος*;
 ἴνα ; § 31. And that
 too, *καὶ ταῦτα*.
 the, *ὁ, ἥ, τό*.
 Theban, *Θηβαῖος*.
 Thebes, *Θῆβαι, ἄν.*
 theft, *κλοπή*.
 their, § 9, 6, 7.
 them, § 9, 3 (2).
 then, *οὖν, τότε, ἐπειτα*.
 there, *ἐκεῖ*.
 therefore, *οὖν, ἀρα, τοίνυν*.
 thereupon, *ἐπειτα*.
 thick, *δασύς, εῖα, ὕ*.
 thing, *πρᾶγμα*.
 think, *οἶμαι, νομίζω*.
 thirst, *δίψα*.
 this, *οὗτος*.
 those who, § 3, 1.
 though, even though, *καὶ περ*,
 § 35, 6.
 Thracian, *Θρᾷξ, φύξ*.
 throne, *δρόχη*.
 through, *διά* (g.).
 throw, *βίπτω, βάλλω*.
 throw away, *ἀπορρίπτω*.
 “ together, *συρρίπτω*.
 Thucydides, *Θουκυδίδης*.
 thunder, *βροντή*.
 thus, *οὕτως* or, before a con-
 sonant, *οὕτω*.
 Tiberius, *Τιβέριος*.
 till, *μέχρι* (g.) ; § 34, 4.
 timber, *ὕλη*.
 time, *χρόνος* ; at a t., *κατά*
 (a.) ; at that t., *τότε* ; in
 t. of, *ἐν* (d.) or p. 51, (h.) ;
 of his t., *καθ' ἑαυτὸν*.
 times, of former, *πρίν, πάλαι*.
 to, *εἰς* (a.), *πρός*, *ἐπί* (a.)
 to-day, of, *νῦν*.
 toil, *πόνος*.
 Tomyris, *Τόμυρις, ιος*.
 too, § 23, 6.
 torture, *πιέζω*.
 touch, *ἅπτομαι* (g.).
 towards, *πρός* (a.)
 town, *δῆστι, εος* (n.)
 trade, *τέχνη*.
 transact, *κρίσσω*.

treason, *προδοσία*.
 treaty, see *truce*.
 tree, *δένδρον*.
 trench, *τάφρος* (f.) ; make (a trench), *ἐλαύνω*.
 tribute, *φόρος*.
 triforme, *τριηγρής, ους* (f.)
 trophy, *τροπαιόν*.
 trouble, *πόνος* ; give trouble, *παρέχω πρόγραμμα*.
 truce, *σπουδάτι*, *ῶν*.
 true, *ἀληθής*.
 truth, *ἀλήθεια*.
 truth, speak, *ἀληθεύω*.
 try, *πειράω*, or use pres.
 turn, *τρέπω, στρέψω* ; intr., *τρέπομαι*.
 twice, *δὶς*.
 two-thirds, *δύο μέρη*.
 tyrant, is a t., use *ἀδικέω*.

U.

Understand, *συνίημι* (g.).
 undertake, *αἴρομαι*.
 undone, be, *ἀπόλωλα*.
 unexpected, *παρὰ δόξαν*.
 unfavourable, *χαλεπός*.
 unfitness, *ἀχρηστία*.
 unfortunate, *δυστυχίς*.
 unjust, *ἀδίκος*.
 unless, *εἰ μή*.
 unobserved, use *λανθάνω*, (p. 104, 7).

unreasonable, *ἄτοπος*.
 until, *μέχρι* (g.) ; § 34, 4.
 untried, *ἀπείρυτος*.
 unworthy, *ἀνδῖος*.
 unwritten, *ἄγραφος*.
 up, *ἄνά* (a.)
 upon, *ἐπι* (d.)
 upon, down, *κατά* (g.)
 use, *χράομαι* (d.) ; used to, use impf. ; make good u. of, see *make*.
 useful, *χρήσιμος* [for, *εἰς* (a.)]
 useless, utterly, *οὐδὲν ἀφέλιμος*.

V.

Valuable, *πολλοῦ ἀξιος, τίμιος*.
 value, *ποιέομαι*.
 vanish, *ἀφανίζομαι*.
 vast, *μέγας*.
 venture = dare.
 verge, use *σχεδὸν τι* (nearly).
 very, *πάνυ, αὐτός*, or superl.
 victims of aggression and wrong, *τοὺς πλεονεκτούμενούς καὶ ἀδικουμένους*.
 victor, pf. p. of *νικάω*.
 victorious, be, *νικάω*.
 victory, *νίκη*.
 village, *χώμη*.
 violate, *παραβαίνω*.
 violation, in v. of, *παρά* (a.)
 violence, *τὰ βίαια*.

violent, *μέγας*; v. hands, see
lay.
 virtually, *τῷ ὄντι.*
 virtue, *ἀρετή.*
 visible, *φανερός.*
 vision, in a, *κατ’ ὄντα.*
 voice, *φωνή.*
 vow, *εὐχομαι.*
 voyage, *πλοῦς, πλοῦ.*

W.

Waggon, *ἄμαξα.*
 wait, *μένω.*
 waken, *ἐγείρω.*
 wall, *τεῖχος, ους.*
 want, *δέομαι* (g.), *βούλομαι.*
 war, *πόλεμος*; make war
 (against) *πολεμέω* (d.)
 warn of, *διδάσκω.*
 waste, *διατρίβω.*
 watch, be on w. for, *τημέω*;
 w. over, § 26, 2.
 water, *ὕδωρ, ατος* (n.)
 way (manner), *τρόπος*; in
 this w., *τοῦτον τὸν τρόπον.*
 weak, *ἀσθενής.*
 wealth, *πλοῦτος.*
 wealthy, *πλούσιος.*
 wear the crown, *ἄρχω.*
 “ out, *ἀποτρίβω.*
 weary, pf. part. of *χάμνω* (be
 weary).
 weep, *δακρύω.*
 weigh anchor, *αἱρω.*

welcome, *δέκομαι*, (adj.) *ἡδύς.*
 well, *εὖ*; be w., *εὖ ἔχω.*
 west, *έσπερα.*
 what, interr., *τις*; rel. *δεῖ*;
 w. is expedient, *τὸ συμ-
 φέρον.*
 whatever, *δεῖς ἀν.*
 what (kind), *ποῖος.*
 when, § 34, 3.
 whence, *ὅθεν, πόθεν.*
 whenever, *ὅταν* (§ 28, 3).
 where, *ποῦ, ποῖ.*
 where..from = whence.
 wherefore, *διὰ τί.*
 wherever, *ὅπου ἀν, ὅποι ἀν.*
 whether, § 37, 5.
 whether...or, *πότερον...ἢ,*
 $\varepsilonἴτε\dots\varepsilonἴτε$ (§ 37, 5).
 which of two, *πότερος.*
 while, *ἔως.*
 who, *δεῖς, ἢ, δ* (rel.), *τις*
 (interrog.)
 whoever, *ὅτις, δεῖς ἀν.*
 whole, *ὅλος, πᾶς.*
 wicked, *πονηρός.*
 wife, *γυνή, αὐκός.*
 wild beast, *θηρίον.*
 willing, be, *βούλομαι, ἔκάνω*
 $\varepsilon\lambdaναι.$
 willingly, *ἔκάνω*, p. 100, 9.
 win, see *day.*
 wine, *οἶνος.*
 wing, *πτερόν.*
 winter, *χειμών, ῥνος* (m.)

wisdom, *σοφία*.
 wise, *σοφός*.
 wish, *βούλομαι*; I w. that,
 § 36.
 with, p. 37, 5; *σὺ* (d.), *μετά*
 (g.); with respect (regard)
 to, *ἐς* (a.), *πρός* (a.); w.
 that, say *then*.
 withdraw, *ἀπέρχομαι*.
 without, *ἄνευ* (g.).
 witness, *μάρτυς*, *υρος*.
 wolf, *λύκος*.
 wonder, *θαῦμα*, *ατος*; vb.,
θωμάζω.
 wonderful, *θωμαστός*, *δεινός*.
 word, *λόγος*.
 work, *ἔργον*, *πόνος*.
 world, in the w., *ὅτι* (before
 superl.); where in the w.,
ποῦ γῆς.
 worthy, *ἀξιος*; w. to be, *ἀξιος*
 + inf. act.; w. of all praise,
ἐπαινετός.
 worthy, hold, *ἀξιώ*.
 would, *βούλομαι*.

wretched, *ἀθλιος*.
 write, *γράψω*.
 wrong, *ἀδικέω* (vb.), *τὰ ἀδίκα*
 (sb.); be not far wrong,
μάλα δρθῶς δοκεῖ (d.)

X.

Xerxes, *Ξέρξης*.

Y.

Yawn, use *ἀνοίγνυμι* (§ 26, 2).
 year, *ἔτος*, *ους*, *ἐνιαυτός*;
 many y., *πολλὰ ἔτη* [§ 24,
 2, (3)].
 yearly, *χατ' ἐνιαυτόν*.
 yes, § 13, 8.
 yet, *ἔτι*.
 yield, *ἐνδίδωμι*.
 you, *σύ*, *ὑμεῖς*.
 your, *σός*, *ὑμέτερος*.
 yourself, *αὐτός*, *σεαυτόν*.

Z.

Zealous, *πρόθυμος*.
 Zeus, *Ζεύς*, *Διός*.

dj.) ἡδύς.
 εχω.
 rel. δς;
 τὸ συμ-
 , 3).
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 τοι ἀν.
 ον... ḡ.
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 εκάνω
 , 9.
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